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On Israel and free speech issues

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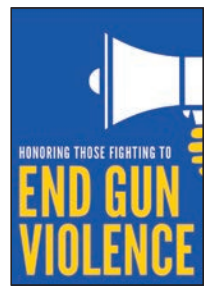

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WASHTENAW JEWISH NEWS

December 2018/January 2019 Kislev/Tevet/Shevat 5779 Volume XVIII: Number 4 FREE

Look inside those walls…. It's us!

By Midge Cone, Bette Cotzin, Steve Rhodes

Exodus 22:21 You shall not wrong a sojourner or oppress him, for you were sojourners in the land of Egypt.

We travelled to the US/Mexican border in El Paso and Tornillo. We saw the faces of mother and fathers, children and teenagers, men and women. We saw the gates, the barbed wire and the walls surrounding a tent camp in the desert for detention of unaccompanied teens. We saw the Homeland Security bus drive into and out of the tent camp — with windows blocked so we could not see inside. But we know who are in those buses — children fleeing violence and seeking a better life. It's a story with a familiar ring to Jews.

We saw migrants stepping off another bus at a shelter; they were not criminals. Rather, they were asylum seekers, forced to wear large black ankle monitors which, like yellow arm bands, tells the world that thery are not one of "us." But they are us. We are an immigrant nation.

Why were we in Texas on November 15, 2018? We were part of a multi-faith pilgrimage spearheaded by our rabbi, Josh Whinston. There were about 120 people from across the country — 41 different locations and 54 different congregations or institutions. We went to be public witnesses. We went to listen and learn. We went to bring light to places that have been darkened by our government's actions. We went to bring compassion and humanity. We went to seek transparency and accountability. We went to implement our Jewish values — welcoming the stranger and the immigrant, caring for the orphan, bringing justice to an unjust and immoral situation, and, though we may be unable to complete the work, we went to Texas to "start." We went, in the spirit of Rabbi Abraham Joshua Heschel, to "pray with our feet."

Rabbi Josh Whinston (right) and Rabbi Robert Dobrusin (center)

We learned that the tent detention camp in Tornillo, constructed this summer for 450 young people, now houses 1,600 children – and, according to the ACLU, has capacity for 3,200. The ACLU reports that the children are waiting to be reunified with their families or sponsors in the US while seeking asylum. According to the 1997 Flores Settlement, the government must release children within 20 days. Yet, there are children being detained for months.

Federal Law states three requirements to attain asylum. The asylum applicant must establish that 1) he or she fears persecution in their home country; 2) he or she would be persecuted due to either race, religion, nationality, political opinion or particular social group; and 3) the government is either involved in the persecution or unable to control the conduct of private actors. We learned that our Justice Department under former Attorney General Jeff Sessions narrowly and with dubious legality defined these requirements such that the fear of domestic violence or gang violence no longer qualifies for asylum.

We learned that close to 100% of migrants from Central America who are seeking asylum will not receive it due to a variety of obstacles that have been illegally placed in their paths by government policy.

We would like to share a synopsis of our personal reactions to this journey.

Anger and outrage at

- the policies of our government which are racist, anti-immigrant, immoral
- our broken immigration system
- the horrific separation of families

continued on page 2

One Candle: so much more than tzedakah

Jessica L. Gillespie, special to the WJN

The community is invited to participate in the sixth annual One Candle for Tzedakah at the Jewish Community Center of Greater Ann Arbor on Monday, December 10, 5:45–8 p.m. The core of this annual event has been to give rather than receive for one night of the Chanukah holiday, as well as to celebrate the festival of lights as a community. For the third year in a row, participants will have the opportunity to have a deep and immediate impact in the local community by adopting refugee families and providing them items from their wish lists.

The Ann Arbor JCC is again partnering with Jewish Family Services of Washtenaw County for this Chanukah season. JFS has been at the forefront of relocating refugee families from many countries for many years. Despite much

Dr Nitro pouring liquid nitrogen

dedicated effort on behalf of these families, JFS cannot meet all of their needs. One Candle for Tzedakah gives the community and opportunity to provide a little extra help to meet some of these needs. This season, the refugee families

continued on page 10

Nefesh Mountain coming to Ann Arbor

WJN staff writer

Saturday, December 1, The Jewish Community Center of Greater Ann Arbor will host an evening of celebration, song, and dance with the incomparable Nefesh Mountain. The group has been featured in Billboard Magazine, and their song, "The Narrow Bridge" was voted as one of the Top Ten Country Songs of the Week on Rolling Stone.

Artists Doni Zasloff and Eric Lindberg bring a Jewish perspective to their music, both in their hope-filled original tunes and their innovative arrangements of traditional songs. Lines of Hebrew fit right in alongside Appalachian melodies, creating a fusion of Blue Grass, Old-time and Celtic music with Jewish culture and tradition. "The stories in this music will draw you in and make your spirits soar," says the concert organizers.

Event sponsors include: ALEPH: Alliance for Jewish Renewal, Pardes Hannah, JCC of Greater

Ann Arbor, Jewish Federation of Greater Ann Arbor, Eastern Michigan University Center for Jewish Studies.

Doors open at 7 p.m., with the concert at 8 p.m. Tickets are $20 general admission, $10 students, or $25 at the door. Tickets can be purchased online at aleph.org or at the door. Contact soojim@aleph.org for more info. ■

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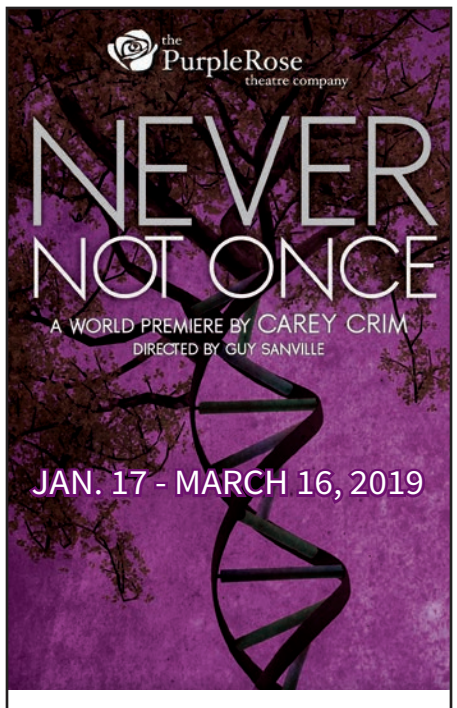
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From the Editor

Dear readers,

This issue is my last as editor and publisher of the *Washtenaw Jewish News*. For the past 27 years, I have had the honor and privilege of working with committed and talented staff and volunteers; a myriad of Jewish professionals and lay leaders; and the Ann Arbor business community.

I am grateful for the support and guidance of past board members Rita Gelman, Gerda Seligson, Henry Greenspan, Ed Pear, Henry Appleman, Bill Zirinsky, and John Hilton. A special thanks to Nancy Margolis, who taught me by example, how to best serve our community.

My first graphic designer (and close friend), Ellen Lorang, did the first *WJN* redesign, when we went from the 16-page, 8x10 newspaper with one color, to our current format of 24–36 page tabloid size with full color. Ellen was followed by the brilliant Wendy Williams, and for the past 11 years, Dennis Platte has improved the design even more. It never ceases to amaze me when Dennis brings me the first draft of the paper created from the sketchy thumbnails I have given him, and it looks like a newspaper!

In the beginning, in addition to being editor and publisher, I also did ad sales. The *WJN* has always been totally supported financially by its advertisers. Some have bought ads every month for 27 years, including Amadeus, Cantor Sam Greenbaum, Modern Mechanical, Gold Bond Cleaners and Zingermans. And some advertised regularly for the past 27 years but not in every issue, including Afternoon Delight, Ayse's, Carol Hoffer, Chelsea Flowers, People's Food Co-op, Margolis Nursery, Bivouac, Frankel Center, the JCC, Jewish Federation, Jewish Family Services, Lussenden's, Paper Station, RD Kleinschmidt and more. Our regular advertiser list has grown to include Alex Milshteyn, Bank of Ann Arbor, Dorfman Funeral Home, MOSA Audiology, Purple Rose Theatre Co., Pam Sjo, Ann Arbor District Library, University Musical Society, Ann Arbor Symphony, The Ark, University Productions, Ann Arbor Civic Theatre, JET Theatre, Bennett Optometry, Weiner Financial Group and Hurwitz-Greene Realty. Without the support of literally hundreds of businesses, and Jewish and arts organizations, the *WJN* would not exist. For the last 11 years, I have been very fortunate to have Gordon White as ad manager. I never had to worry about our finances because I knew that Gordon would work as hard as he could to make budget.

Over the years, I have enjoyed working with many talented writers and copy editors, including Amy Garber, Aura Ahuvia, Claire Sandler (calendar editor), Judy Baumann (my sister), San Slomovits, Rochel Urist, Nehama Glogower, and Judy Cohen. Readers this year were introduced to our newest columnists, Emily Slomovits, Lois Godell and Lonnie Sussman.

One of my greatest pleasures as editor was working with "my seniors." For over 15 years, these dedicated volunteers— Dorothy, Sophie and Bob, Nell, Rita, Doris, Betty, Steve, Sol, Esther, Jayne, Doris, and others — would come together monthly to help do the mailings. I learned so much from them and am eternally grateful for their generosity and wisdom.

I have strived over the years to give expression to all facets of Jewish life in Washtenaw County. My hope is that my work has enriched the life of both individuals and the community.

May we go from strength to strength,

Susan K. Ayer

Look inside these walls, continued from page 1

- illegal detention of immigrants who are legally seeking asylum
- the threats received by the Reform synagogue in El Paso

Fear of our government's policies that are authoritarian and inhumane

Sadness at the fate of people who are seeking the American dream – a life free of fear, a life of promise and safety

Strengthened by being part of the Jewish community and by the teachings and wisdom of our faith — seeking to "welcome the stranger," to never forget, to not stand idly by. While not obligated to finish the work, we must start the work. Praying with our feet.

Informed by our communal history of suffering from and fleeing oppression, and by our personal family histories of immigration to this country.

Touched by the words of the El Paso City Councilman whose parents were survivors of the Holocaust.

Touched by the reactions of the 90 high school students from a local Catholic School who sang with us (including transliterated Hebrew!), observed with us, and rallied with us. This was not simply an academic lesson for them. Rather, it appeared that the students experienced the multi-faith sense of community, compassion, empathy, injustice and disbelief. These students understood that the teenagers in detention are members of their community. They cried and they hugged and they voted… and they represent the promise of our future.

Grateful for those who facilitated our opportunity to learn, understand and do mitzvot in a very personal, one-to-one way – serving a meal, doing laundry, sorting donations. One member of the group was able to donate a backpack directly to a migrant who needed one at that moment!

Grateful for the phenomenal organizations, professionals and volunteers working to provide services to the hundreds of immigrants entering our country every day

Grateful for the freedoms and opportunities we enjoy in this country. One member of group has an adopted son who was born in Guatemala; several years after the adoption, they learned his older foster brother had been killed by a gang; grateful to be on this side of the border.

Encouraged by this extraordinary multi-faith effort that drew people together from across the country in a common humanitarian effort. And as we know from the work of JFS with immigrants from around the world, many of those in this immigrant community have never met someone of the Jewish faith.

There is much work to be done:

- informing our community and our elected official
- advocating for policy changes to: discontinue family separation and close detention camps, apply existing asylum laws in the humane way intended by Congress; advocate for comprehensive immigration reform; provide transparency and access to the existing detention camps; enforcing the Flores Settlement and complying with international asylum treaties.
- promoting volunteer initiatives

Perhaps we could begin with a community meeting to discuss initiatives. ■

WASHTENAW JEWISH NEWS

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Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

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Gemini to celebrate 140 years

Jennifer Burd, special to the WJN

On Thursday, January 3, 2019, Gemini, Ann Arbor's nationally known folk duo, will turn 140 — that's no typo, that's 70 years for each of the twin brothers San and Laz Slomovits. To celebrate this milestone birthday, the brothers will play a special concert that evening at 8 p.m. at the Ark Coffeehouse, (316 S. Main Street) For ticket information, call (734)- 763-TKTS or go to TheArk.org.

Though they are best known for their music for children and families, (several generations, locally and nationally, have grown up singing Laz's "Hello" song, San's "Deli" an homage to Zingerman's, and many others), this will be a concert for adults, featuring songs on a variety of topics San and Laz have written in each of the five decades they've been playing music. For this concert, the brothers will be joined by a host of special guests who have performed and recorded with them over the years. These include San's daughter, Emily, on vocals and violin; harmonica wizard Peter Madcat Ruth; Sandy Ryder, one of the founders of Wild Swan Theatre; storyteller extraordinaire, Laura Pershin Raynor; Emmy award-winning pianist Brian Brill; peerless percussionist, Aron Kaufman; and others. "We've had such enriching collaborations and warm friendships with so many musicians and storytellers in Ann Arbor over the years," says San, "It feels great to be able to share this celebration with some of them."

As a way of expressing their gratitude to Dave, Linda and Anya Siglin and all the members of the Ark Coffeehouse community, San and Laz (and all their guests) are offering this evening as a benefit for the Ark. "The Ark is truly where we got our start in music, where we've been supported at every step throughout our 45-plus year career and, after all our travels, it is still our favorite place to play," says Laz.

The twin brothers have given numerous benefit concerts throughout the years in support of local organizations such as Food Gatherers, Mott Children's Hospital, and Wild Swan Theater, as well as performing at community events, including the Pete Seeger Tribute Concert, the John Lennon Peace Concert, and the March for Our Lives rally.

Born in Budapest, San and Laz (short for Sandor and Laszlo) emigrated with their parents after the 1956 Hungarian Revolution, then

San and Laz Slomovits

lived in Israel for two and a half years before moving to the United States. They grew up on the East Coast, graduated from the University of Rochester, and moved to Ann Arbor in 1973, which is when they started performing. Since then, they have played concerts in 35 of the states and in Canada, in venues ranging from concert halls with symphony orchestras to elementary schools, churches, synagogues, community centers and festivals.

Since 1979 Gemini has released numerous recordings for adults, children and families. These recordings have won a number of awards, including ones from *Parents' Choice Magazine*, the American Library Association, the National Parenting Publications (NAPPA), *Early Childhood News*, and the Wolf Trap Institute for Early Learning Through the Arts. "Fancy That!" their live concert video, was voted one of the Top 10 children's videos by the American Library Association and Random House in their book *1992 Best of the Best*.

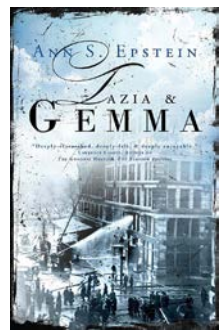
Some of Gemini's original songs are included in elementary school music textbooks used throughout the United States, and two musical revues based on their songs have been released by the Hal Leonard Publishing Corporation. These two revues, "Kids are Kids the Whole World Round," and "In Our Family," have been performed by children in schools throughout North America.

In addition, Gemini has also arranged and recorded 12 albums of international ethnic folk dance music to accompany the book *Rhythmically Moving* by the late Phyllis Weikart, a leading authority on movement and dance. These recordings, published by the High/Scope Educational Research Foundation, are used internationally by early childhood educators to teach movement and dance to children. ■

Celebrate Chanukah with author Ann Epstein

Karen Freedland, special to the WJN

Local Author Ann Epstein will present her newest novel *Tazia and Gemma,* along with a short documentary related to the novel, on December 4, at 7 p.m. at the Jewish Community of Greater Ann Arbor. Epstein and her daughter will read excerpts from the book and answer questions from the audience. Spanning 1911 to 1961, *Tazia and Gemma* is told from the perspective of an unwed mother, whose story moves forward in time, and her daughter, whose search for her father moves backward in time. The tale begins after Tazia, a pregnant 17-year-old Italian immigrant and survivor of the Triangle Shirtwaist Company fire, flees New York. The novel takes readers on the journey she undertakes to support herself and her daughter, Gemma. The narrative illuminates the tension between assimilation versus honoring one's heritage, and confronts the struggle for self-respect in the



face of discrimination and demeaning work conditions, issues both timely and timeless.

The evening will include a Chanukah menorah lighting and *sufganiyot* or donuts, which are a traditional holiday treat because donuts are fried in oil. This adult Chanukah evening is free and open to all. Attendees are asked to rsvp to ensure there will be enough treats for all by visiting jccannarbor.org and clicking on the event for the description and registration link. For more information, contact Karen Freedland, director of Jewish cultural arts and education, at karenfreedland@jccannarbor.org or (734) 971-0990. ■

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Jewish Community Center of Greater Ann Arbor

The Great Big Chanukah Gelt Drop

Sora Gordon, special to the WJN

Chanukah has long been known as the Festival of Lights. The holiday has become inextricably linked in our minds with the festive gathering of friends around the menorah, singing joyfully and exchanging holiday gifts with the flickering flames dance merrily beside them. This year, Chabad wants to become part of the family tradition as well.

Chabad of Ann Arbor strives to consistently create new and creative ways to fill the Jewish holidays with joy for everyone. The inherent festivity of the Chanukah celebration

leaves ample opportunity for Chabad to create a holiday program for the whole family. And this year, the celebration will be educational as well, with a lesson in fire safety as part of their highly anticipated Chanukah party.

While Chabad's Chanukah party will feature a delicious dinner for the whole family, complete with sizzling latkes and a make-your-own *sufganiyot* station, it will also feature representatives from the Ann Arbor Fire Department. Children will get the chance speak to the firefighters and explore an actual fire truck, brought in for the celebration. Then, when the giant five-foot-tall menorah is lit, the firemen plan to delight the crowd by dropping hundreds of pieces of chocolate Chanukah *gelt* from the top of their fire ladder.

When asked about what inspired the theme of this year's Chanukah party, Chabad's Shternie Zwiebel was happy to explain. "In our Hebrew school, we take pride in the fact that we imbue our educational lessons with fun, causing our students to be excited to learn. It only seems natural to do the same with our "fun" programs, and imbue them with educational aspects that will only enhance the enjoyment of the night," she said. "That's why our firefighting guests will also be giving us a lesson in fire safety, which is something I think we all can benefit from, children and adults alike."

The educational fun doesn't end there. There will also be a Maccabee maker space, where children will get a crash course in robotics as they wire and build a dreidel robot that can move on its own. They'll also get a chance to let their creativity shine by designing a menorah of their very own out of all sorts of funky materials. Activities like these have always been a hit in the past, and Zwiebel is convinced that they will be crowd pleasers once more.

The Chabad Chanukah Celebration is scheduled for December 3, from 5–7 p.m. at the Clonlara School (1289 Jewett Ave.), which serves as the campgrounds for Camp Gan Israel every summer. Cost of attendance is $40/family. ■

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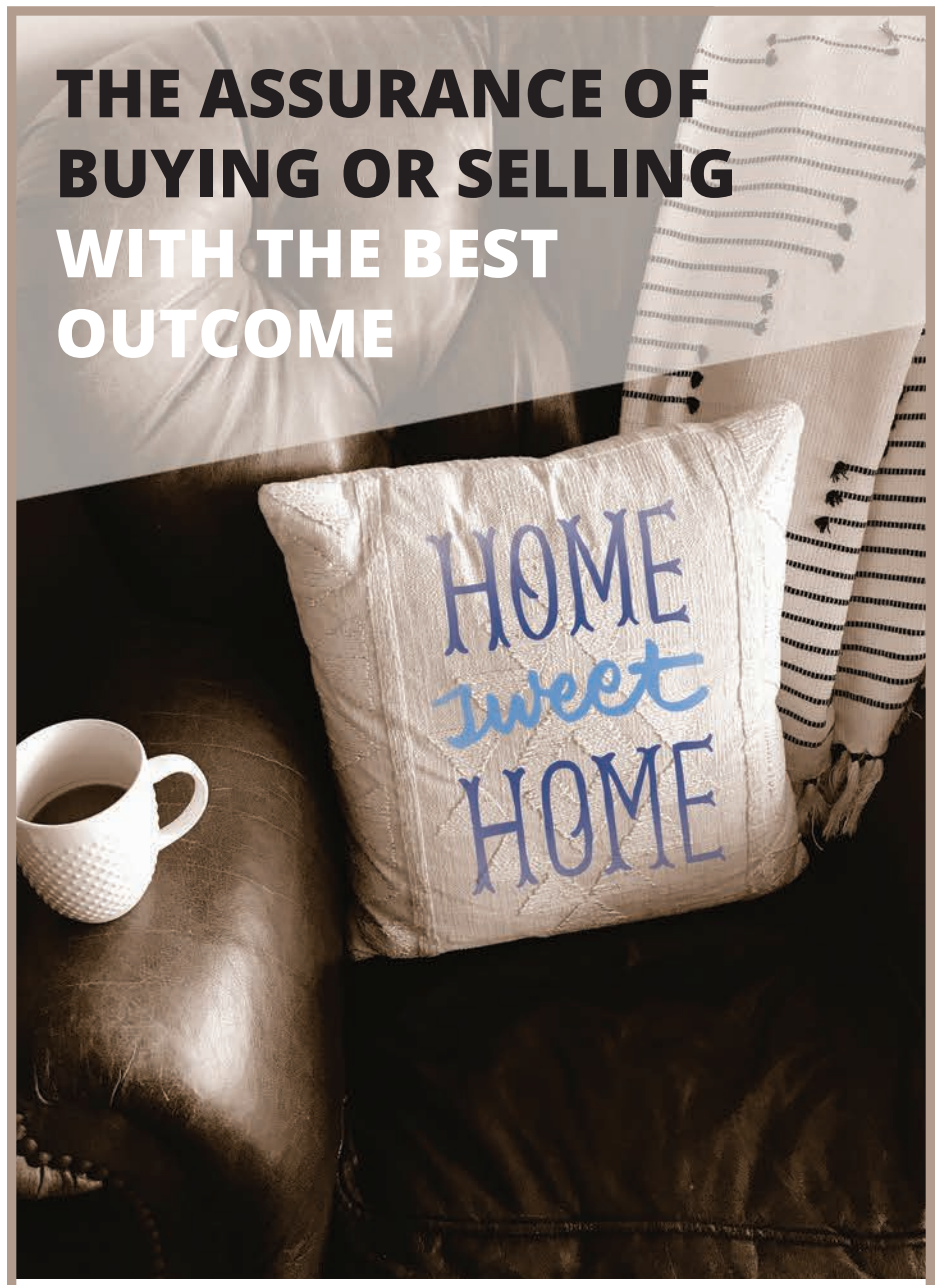

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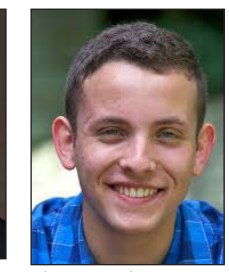
Third Thursday @ the J focuses on the arts

Rachael Hoffenblum, special to the WJN

At noon on Thursday, December 20, Russ Collins, executive director of the Michigan Theater, will visit Third Thursday @ the J to discuss the unique history of the State and Michigan Theaters. Collins has been CEO and executive director of the Michigan Theater for over three decades and is active in the Ann Arbor community, including hosting a monthly film discussion group at the J. In the last few years he has supervised the renovation of the State Theater and been the visionary behind building the Michigan Theater's international reputation.

Russ Collins

Vincent J. Cardinal


Eitan Mazia

Vincent J. Cardinal, chair of the University of Michigan's School of Music, Theater, and Dance, will visit Third Thursday @ the J at noon on Thursday, January 17, 2019. Cardinal will discuss University of Michigan's musical theater and its connections to alumni on Broadway. In addition to serving as department chair, Cardinal is also a professor of music at University of Michigan's Department of Musical Theater. He is an acclaimed director and producer, having worked on over 230 productions throughout the United States.

On Thursday, February 21, 2019 at noon, Eitan Mazia, graduate of University of Michigan's School of Music, Theatre, and Dance, visits Third Thursday @ the J. He will perform a solo concert entitled "My Moody Jewish Cabaret," featuring songs from a variety of musicals ranging from *Dear Evan Hansen* to *West Side Story*.

Third Thursday @ the J presentations all begin at noon and are free of charge and open to the public, however, advance registration is appreciated. Participants are welcome to bring their own dairy, nut-free lunch. Lunch is also available for purchase from the Lunch Café if reserved at least one day in advance. The Lunch Café menu is catered by local chef, Karan Balmer, and is available on the Ann Arbor JCC's website. Anyone planning to purchase lunch must reserve it at least one day in advance by calling (734) 971-0990. For more information or to register for Third Thursday @ the J, learn more about Lunch Café, or for information on other programs, visit jccannarbor.org or contact Rachael Hoffenblum, operations manager and adult program coordinator, at rachaelhoffenblum@jccannarbor.org or (734) 971-0990. ■

JFS executive director named to Crain's Detroit list of "Notable Women in Nonprofits"

Elina Zilberberg, special to the WJN

Jewish Family Services of Washtenaw County Executive Director Anya Abramzon has received the prestigious recognition "Notable Women In Nonprofits in Michigan" by Crains Detroit Business, a high distinction for women in the nonprofit industry who are considered leaders in their workplaces and in the community.

Anya Abramzon

"Anya Abramzon has single-handedly changed the lives of hundreds of people and families in Washtenaw County. No job is too small or too large for her. She goes beyond what most people will do for a family, encouraging, challenging and ensuring that each and every client will live a good life and realize their potential, " declares Nancy Margolis, past director of the Ann Arbor Jewish Federation.

Under Abramzon's leadership, the agency grew from a small one-room office and an annual budget of $35,000 to a nationally acclaimed social service agency of over 60 staff and a budget of $3.4 million, serving over 10,000 people per year. JFS services expanded from a volunteer-led resettlement and mental health service to a wide array of clinical and social services addressing the needs of the entire county regardless of race, religion, national origin. Abramzon provided the vision, the strategic focus and the countless hours of dedicated work to create an agency that has a stellar reputation and is the only US State Department accredited agency to provide refugee resettlement services in Washtenaw County.

Board member Phyllis Herzig agrees, "The explosive growth that the agency has experienced can be directly attributed to Anya's ability to dream big and convince the stake holders to buy into that dream. She is immensely bright, energetic, professional and passionate about the community and people that she serves. She fearlessly and thoughtfully leads the organization to sustain itself as it continues to meet its mission."

Over the years Abramzon has received a number of awards including: The Distinguished Alumni Award from University of Michigan School of Social Work, Washtenaw Community College Women's Council Leadership Award, Excellence in Jewish Communal Service Professional Recognition Award, Jewish Community Leadership, JFS Outstanding Staff Achievement Award; Washtenaw County Board of Commissioners Recognition Award; Workforce Development Board Award; and The Claire and Isadore Bernstein Leadership Award for her key role in making the Ann Arbor Jewish community's dream for a comprehensive, professional and internationally accredited social service agency become a reality.

According to her colleagues, they "respect and look up to Abramzon, who inspires them every day to be the best at what they do, to look beyond the everyday tasks, to see the big picture, to never forget why they are doing their job… to help people." ■

Wieseneck Symposium: Hebrew Literature Today: Israeli and Global Perspectives

Kelsey Robinette, special to the WJN

This year's Gayle and Larry Wieseneck Israel Symposium will host four prominent writers from Israel. On January 17 in the Rackham Assembly Hall, the highly acclaimed writers Maya Arad, Ruby Namdar, and Moshe Sakal, and the prize-winning poet, translator, and editor Dory Manor will travel to Ann Arbor to participate in the symposium, titled "Hebrew Literature Today: Israeli and Global Perspectives." These writers stand at the forefront of contemporary Hebrew literature in Israel and the Uited States and will be in conversation with University of Michigan scholars and students. Supported by the Gayle and Larry Wieseneck Israel Symposium Fund, the Frankel Center has been hosting an annual symposium on a topic related to Israel since 2013.

Maya Arad received her Ph.D. in linguistics from the University of London and is currently a lecturer at the Taube Center for Jewish Studies at Stanford University. She has written several novels, including bestsellers *Seven Moral Failings* and her first novel, *Another Place, a Foreign City,* which was written in rhyme and won the Ministry of Education and Culture award. It was also adapted into a play at the Cameri Theater in Tel Aviv. Her most recent book *The Hebrew Teacher* (2018) is composed of three interrelated novellas about Israelis in the US.

Ruby Namdar is a writer and educator from Jerusalem who lives and work in New York City. His first novel, *Haviv*, also won a Ministry of Culture's Award for Best First Publication. His most recent novel, *The Ruined House*, was recently translated into French and English (Harper Collins). The ambitious book was heralded as a masterpiece of modern religious literature, and received the Sapir Prize, Israel's most prestigious literary award.

Moshe Sakal is a writer, editor, and essayist, who was born in Israel to families from Egypt and Syria. He has written five highly-acclaimed Hebrew novels that were translated into several languages. His novel *The Diamond Setter* was translated into English in 2018 by Man Booker Prize Winner Jessica Cohen. Sakal's novel *Yolanda,* which is being translated to English as well, was short-listed for the Sapir Prize. He has contributed to many publications, including *The Forward, Salon*, and *Haaretz*.

Dory Manor is among Israel's most important poets and translators. He won numerous awards for his poetry, most recently received the Yehuda Amichai prize, as well as Tchernichovsky Prize for best translations of world masterpieces. He founded *Oh!* in 2005 and is the literary magazine's editor. In 2017 he received his Ph.D. in translation studies and comparative literature from the University of Paris. Manor also co-hosted a popular radio show that includes music and literature.

In a wide-ranging conversation, these writers will discuss the meaning of writing Hebrew today in Israel and around the world, and the contacts between Hebrew and other languages. They will consider the challenges of translation, editing, and disseminating literature in a global context, as well as the political implications of Hebrew literature today. ■

Reflections from JFNA's General Assembly in Tel Aviv

Megan Bernard, special to the WJN

The Fall semester for the Jewish Communal Leadership Program at the University of Michigan School of Social Work (JCLP) has been memorable, rewarding, and challenging. Generous support from the Jewish Federations of North America and the Farber Family Foundation made it possible for 12 JCLP students to attend the Jewish Federations of North America General Assembly in Tel Aviv October 22–24. The students returned with an enhanced perspective on the greater Jewish institutions in North America and their somewhat complicated relationships with the State of Israel and its political realities.

The Jewish Communal Leadership Program is composed of a group of students with diverse Jewish backgrounds and a range of views and connections with Israel. The director of the program, Karla Goldman, made a concerted effort to expose the students to a wide variety of prominent people in the Jewish establishment and elsewhere. Students were privileged to meet with representatives at the Association of Civil Rights in Israel; Jerry Silverman, president and CEO of the Jewish Federations of North America; Gil Troy, American historian and professor at McGill University; Simone Zimmerman, co-founder of IfNotNow, the Jewish movement to end American support of the Occupation; Scott Kaufman, CEO of the Jewish Federation of Metro Detroit; and Avraham Poraz, former Knesset member and Minister of the Interior in the Israeli government. The variety of meetings from political to religious and establishment to grassroots contributed to the students' understanding of the tension between Jews of the Diaspora and the Jews of Israel.

JCLP students at the Tel Aviv Convention Center for the General Assembly

The General Assembly's theme was appropriately titled "Let's Talk," referring to the need for North American Jews and Israelis to remember how intertwined and responsible they are for each other in contemporary times. Many current Israeli policies have been contested by Diaspora Jews, most notably the recent Nation-State law and policies toward Palestinians living under Israeli rule. As a young adult Jewish group at this General Assembly, our cohort questioned: is the Assembly really confronting the elephants in the room? Did the participants leave knowing that "the talk" had been had? Are the Jews of the Diaspora and the Israelis any closer to a more unconditional partnership? Depends on who you ask.

To come home from "Eretz Yisrael" to the massacre in Pittsburgh is the starkest sequence of events for many of us in the program, and we are actively trying to create a space for other Jews in the graduate community for support, comfort, and discussion. It's no longer about the politics of Israel that fill our minds and our conversations, it's about how the Jewish community can unite and be stronger together going forward. ■

Megan Bernard is a first year student originally from Flint. She is studying Community Organizing and is a social work intern at Hazon.

The importance of planting roots: U-M's JCLP Sukkot Open House and beyond

By Ali Duhan

The theme of this year's annual Sukkot Open House, sponsored by The Jewish Communal Leadership program (JCLP) at the University of Michigan School of Social Work, was "planting roots." Students, faculty, staff and community members engaged in Jewish texts to help them reflect on their own personal resilience as well as planted small plants to set intentions for the new year. This message of resilience and act of community building seems particularly poignant given the events of the past few weeks and how they have impacted the American Jewish community. As one of the student organizers for the open house, Daniel Kaplan, stated, "I love Sukkot, and this year I particularly loved fulfilling the mitzvah of welcoming guests into our sukkah. I took joy from sharing observance and ritual with people from a variety of faith and cultural backgrounds. During our program and throughout the holiday, I got to share the sukkah with Christians, Muslims, indigenous Americans, and secular folks. The guests that visited our sukkah served as a reminder of our interconnected community and the strength we draw through embracing each other."

JCLP Sukkot: the 2018-2019 JCLP Cohort in front of their sukkah

At the JCLP Sukkot event, people gathered with hope and curiosity to participate in a wonderful Jewish tradition. Only a few short weeks later, many of the same people gathered again on campus in grief, after a white nationalist killed 11 worshippers, injuring more, in a Pittsburgh synagogue as part of a violent act of anti-Semitism. In both these experiences, community was being built. Community is not a stagnant experience that only occurs when things are sweet and good. JCLP students spoke of planting new roots and experiencing new things in the new year.

But now in the wake of tragedy, we are all planting a new type of roots. Ones that are deeper and more interconnected to those around us. After the shooting, the University of Michigan School of Social Work held a town hall about anti-semitism. Part of the problem with anti-semitism is that we as Jews are often unable to clearly define it and we are hesitant to point it out. At this town hall students spoke beautifully about what anti-semitism is and how it operates to fuel white supremacy. Kaplan noted, "another critical piece of understanding anti-semitism is understanding its linkage to other oppressions, and everyone's collective responsibility to address these oppressions together."

At Sukkot we planted new roots, but planting season is not over. Now in this terrible moment, we are planting seeds. The seeds of coalition, the seeds of unity, and the seeds of community. The community that we started to build in September at the Sukkot Open House we will continue to cultivate and grow. ■

Ali Duhan, originally from Baltimore, Maryland, is a second year student studying Management of Human Services. She is finishing her social work field placement at the Michigan Chapter of the National Council of Jewish Women (NCJW).

Federation delegation travels to Tel Aviv and Nahalal, Israel

Jessica Weil, special to the WJN

A delegation representing the Jewish Federation of Greater Ann Arbor had an incredible experience attending both the General Assembly (GA) for the Jewish Federations of North America (JFNA) in Tel Aviv and visiting Ann Arbor's partnership community, Nahalal, Israel. The group

Eileen Freed, Jessica Weil, Steve Aronson, and Babette Levy Daskin at the Knesset in Jerusalem for the GA

included Federation President Steve Aronson, Campaign Co-Chair Babette Levy Daskin, Executive Director Eileen Freed, Outreach and Program Coordinator Jessica Weil, and 2018 Levine Fellow, Marni Jacobson.

During the trip, the Jewish Federation of Greater Ann Arbor joined Federations from across North America, as well as Americans and Israelis representing a range of non-profit organizations, to listen to various politicians and communal leaders, learn more about partners supported by the Federation system and be entertained by some of Israel's most talented and inspiring artists.

The theme of the GA was "Let's Talk," which addressed the growing divide between North Americans and Israelis. While Israel can be considered the homeland of the Jewish people, many individuals outside of Israel have become increasingly skeptical of Israeli politics and Israelis' lack of concern for issues important to them, such as religious pluralism. The conference provided opportunities for dialogue around many, of these issues.

In recognizing the positive influence Jewish culture outside of Israel can have on Israeli society, Israeli President Reuven Rivlin was one of several speakers who suggested a "reverse birthright," in which Israelis travel to North America to experience Jewish life outside Israel.

Isaac Herzog, the new chairman of The Jewish Agency for Israel, also discussed the growing divide and stressed the importance of listening to one another and creating a vision for change.

Ann Arborite Marni Jacobson found the GA to be an eye-opening experience. "Attending the GA helped me understand the important missions and values that JFNA holds, helped me to engage in meaningful conversations, and gave me an opportunity to learn and grow my perspectives about how special and unique the community is in Ann Arbor, and how we can use our uniqueness to grow and continue to develop programming, engage in important conversations, and educate our future generations," she stated.

After the conference, the delegation traveled north and had the opportunity visit various projects in Israel supported by the Annual Community Campaign. One such visit was to the Leket Israel logistics center. Leket Israel rescues food surplus, such as fresh fruit and vegetables that do not make it to market and hot meals from hotels and restaurants, and delivers it to non-profit organizations across the country that serve individuals facing food insecurity and access to healthy foods.

The delegation also visited the Project TEN site at Kibbutz Harduf in the Galilee. Project TEN is an international development program that operates volunteer centers in developing areas. Jewish adults from all over the world combine volunteer work in local communities and service-learning in the fields of international development, culture, identity and Jewish activism." At Harduf, young adults ages 18–26 from the United States, Australia, Germany and Israel teach English in the local

Ann Arbor and Nahal community members planted a tree together in Nahalal to represent the strong partnership between the two communities.

Bedouin elementary school, work with children and adults with special needs, and engage in agricultural projects. The participants were drawn to the program by the variety of the work and the opportunity to connect with and make a difference in both Jewish and Arab communities. A visit to an elementary school in the Bedouin village of Cabi'a demonstrated the impact of the program. Over the past five years, the level of English proficiency of students in this school has risen dramatically due to the consistent interaction with English speakers whom they would not otherwise have an opportunity to meet.

During their visit to Nahalal, the Ann Arbor group experienced warm Nahalal hospitality and met with students who recently visited Ann Arbor. The students and their families shared how much their experiences in Ann Arbor meant to them and their hopes for continuing and expanding this important partnership.

Jacobson summed up the feelings and impressions of the group. "I am thankful that I had the opportunity to see the projects that we fund, hear first-hand the impact that they're making, spend time in Nahalal. I now have greater insight and appreciation into all of the important work that our Federation contributes to and moreover, have a deeper understanding of our relationship with our partner city…. We may be small, but our impact is large."

For more information about visiting Nahalal or any of Federation's partners in Ann Arbor, Israel or around the world, contact Jessica at jessica@jewishannarbor.org or (734) 677-0100 ext. 227. ■

Chai Mitzvah, Jewish engagement program, to ignite Ann Arbor in 2019

Marci Sukenic, special to the WJN

The Jewish Federation of Greater Ann Arbor is bringing Chai Mitzvah to the Jewish community of Ann Arbor in 2019. Chai Mitzvah offers community members a way to get involved, meet people, have meaningful discussion, explore social action and ritual projects, and learn alongside others. Chai Mitzvah provides the map, but each individual steers the ship. "We're delighted to bring Chai Mitzvah to Ann Arbor. We have heard from others that it has enriched the lives of individuals, groups and communities where it has been implemented," states Eileen Freed, Federation executive director.

Chai Mitzvah is a 9-month engagement program that meets one time per month with a cohort of 8–12 people, spanning from young learners to adults. It is "book-group style," which means that each participant and group can make of it what they want. Chai Mitzvah has five basic components, which can be tailored to each individual's own interests and objectives. Each participant:

- Attends monthly meetings that come with a brief reading and discussion guide developed by Chai Mitzvah, centered around a theme.
- Chooses a topic that he/she would like to learn more about during the year.
- Identifies a ritual/spiritual practice to take on throughout the year.
- Chooses a social action activity to participate in as an individual or with the group.
- Celebrates the journey.

Groups can be formed by friend groups, through congregations or organizations, geographical proximity, professional interest, preexisting groups, common interests or other criteria. Resources are developed for individual groups and specific content has been created for family education, business ethics and teen engagement. Specifically for teens, Chai Mitzvah offers a $500 Israel trip stipend. Themes are very general and easy to individualize; examples include philanthropy and tzedakah, mindfulness/conscious living, interpersonal relationships and rites of passage.

To kick off Chai Mitzvah's dedication to social action, ritual practice and celebration, Chai Mitzvah will be co-sponsoring the One Candle celebration, along with the Jewish Community Center of Greater Ann Arbor. Join the festivities at the JCC on the evening of December 10 at 5:45 p.m. as the community comes together to celebrate Chanukah and wrap gifts for families in need. The evening will include food, entertainment, *tikkun olam* and community, with information on hand for interested Chai Mitzvah participants.

Groups are forming now. For more info, visit www.jewishannarbor.org/get-involved/chai-mitzvah or contact Marci Sukenic, Chai Mitzvah community coordinator at marci@jewishannarbor.org or (734) 677-0100, ext. 226. ■

Jewish Young Professionals continue to connect

Jessica Weil, special to the WJN

Ann Arbor's Jewish Young Professionals (JYP) had a wonderful evening of bowling, noshing, and enjoying one another's company at last month's Revel & Roll bowling party. JYP participants enjoyed getting to meet new and old friends and sharing stories. This is only one of the many fun and social programs that has occurred this year. The next JYP meet and greet will take place November 27 at The Pretzel Bell (226 S. Main Street) from 8 to 10 p.m. Want to get involved? Contact Jessica Weil, Outreach and Program coordinator at the Jewish Federation of Greater Ann Arbor at Jessica@jewishannarbor.org or (734) 677-0100, ext. 227. For more information, visit www.jewishannarbor.org or the Jewish Young Professionals of Greater Ann Arbor on Facebook. ■

On unity and showing up — reflections post-Pittsburgh

By Eileen Freed

The following statement was posted on the Federation webpage November 4, a week and a day after the shooting at the Tree of Life Synagogue in Pittsburgh.

The past week has been a difficult one. First and foremost, we think of the close-knit Jewish community in Pittsburgh who have had to bury their friends and family — loving parents, grandparents, brothers and sisters, sons and daughters — victims of a cruel attack of hatred against our people, our religion, our values.

This has also been a heartening week during which our friends in Pittsburgh -and here in Ann Arbor - have seen an outpouring of support of all types and from all segments of the greater community.

When we came together at Temple Beth Emeth last Sunday and at Beth Israel Congregation for Havdalah, we joined hundreds of other Jewish and interfaith communities across the US, the continent and the globe in sending our shared grief, our love and our hugs to the victims of the Tree of Life shooting and their families, and to the Jewish community of Pittsburgh. Pittsburgh's Jewish Federation CEO Jeffrey Finkelstein said this week that these tangible and virtual expressions of achdut — unity — have strengthened and sustained their traumatized community.

I felt this sense of achdut acutely when I strolled up to Beth Israel for Shabbat services yesterday. Standing on the steps were people from across our non-Jewish community holding signs with messages of love, solidarity and comfort welcoming us to our own Shabbat services. When I entered the sanctuary, I saw a large number of visitors there for the very same reason — to demonstrate that hate and Anti-Semitism has no place in Ann Arbor — nor anywhere - and that they stood together with our community at this painful time.

I feel profound gratitude for the many people in our community - civic leaders, religious clergy and law enforcement professionals who reached out personally with a note or a phone call; members of the interfaith community who joined our vigil, our Solidarity Shabbat services, and our Havdalah ceremony; and countless others - who have who have shown up and stood with the Jewish community.

I am likewise grateful that we live in a Jewish community with remarkably strong, sensitive and unified rabbinic leadership who sprang to action to provide us the spaces to grieve together and console one another. I know that the achdut we shared over the last week as a community was a source of comfort for many of us, and I look forward to seeking ways as a community to continue that sense of unity in simcha — joy and celebration — and not just in times of sadness.

As we move forward in the days, weeks, months and years ahead, I do not plan to take for granted the achdut of our Jewish community and the unity we have shared with people from across Ann Arbor.

It is imperative that we continue to build on our strong relationships to sustain and foster vibrant Jewish communal life.

And we must continue to our efforts — and expand on them — to show up for those who are marginalized. We know how it feels when others show up for us — let's commit to doing even more to show up for them. ■

Eight days of giving

By Sharyn J. Gallatin, Esq.

The mission of the Jewish Federation of Greater Ann Arbor is to help the vulnerable and sustain vibrant Jewish communal life in Ann Arbor, Israel and around the world. One of the most significant ways in which we accomplish this goal is the Annual

Community Campaign that provides support to our partners, maintains vital services and programs, and fosters communal innovation and creativity.

This Chanukah, we encourage those who have not yet had an opportunity to participate in supporting the community through the Annual Community Campaign to join us in Eight Days of Giving. Here are eight ways in which we, as a community, make a difference in the lives of others:

On the first day of Chanukah, 61 students learn to speak Hebrew.

On the second day of Chanukah, 300 children and teens have a Jewish summer camp experience.

On the third day of Chanukah, 900 young adults engage in Shabbat and other transformative Jewish experiences.

On the fourth day of Chanukah, 30 teens develop a connection to Israel.

On the fifth day of Chanukah, 7800 hours of vital home care is provided to elderly Jews in the Former Soviet Union.

On the sixth day of Chanukah, 600 people in Ann Arbor receive financial and crisis management assistance.

On the seventh day of Chanukah, over 200 Arab and Jewish Israeli students learn and grew together as equals.

On the eighth day of Chanukah, YOU make a difference in Ann Arbor, in Israel and around the world.

During the Eight Days of Giving, you have an opportunity to change lives. To support the community through the Annual Community Campaign, visit www.jewishannarbor.org/donate or contact Sharyn Gallatin, (734) 677-0100 ext. 228 or sharyn@jewishannarbor.org. ■

Saying thank you at the Major Gifts Event

Sharyn J. Gallatin, special to the WJN

On October 4, over 100 community members gathered at the Matthaei Botanical Gardens to celebrate and support the Jewish community at the Jewish Federation of Greater Ann Arbor's 2018 Major Gifts Event. The evening featured Rabbi Jeffrey Salkin, who spoke about "The Z Word: Israel Without Apology." His talk was inspiring, incredibly informative and extremely entertaining. The event also gave the community an opportunity to thank the major donors to the 2018 Annual Community Campaign and help kick-off the 2019 Annual Community Campaign. Almost two-thirds of the Annual Community Campaign is raised from major donors, who set the tone for the entire campaign year.

Major Gifts Event Chairs, Julie and Ron Perry were thrilled with the high attendance at the event, and with the energy in the room. The Federation thanks them for their leadership in chairing this event.

Women's Philanthropy Co-Chair Joyce Gerber said, "[Salkin] was a provocative and charismatic speaker; it was a lovely venue." She was joined by Campaign Co-Chair Babette Levy Daskin, who said, "A vibrant evening with great food, company and a guest speaker who captured everyone's attention."

For those who may be interested, the Federation will be hosting a book club featuring the three books Rabbi Salkin said every Jew should have on his or her nightstand: *Letters to My Palestinian Neighbor* by Yossi Klein Halevi, *The Zionist Ideas* by Gil Troy and *Catch 67* by Micah Goodman. More information about this book club and how to register will be forthcoming. Those who are interested in learning more are encouraged to contact Jessica Weil at jessica@jewishannarbor.org or at (734) 677-0100 x. 227. ■

Josh and Marci Sukenic, Alyse Tankanow

Levana and Steve Aronson

Ron and Julie Perry, Rabbi Jeffrey Salkin

(standing) Susan Fisher, Laurie Cohen, Anya Abramzon; (seated) Elise Weisbach, Joyce and Steve Gerber

Guest Editorial

Freedom of speech and partisan enthusiasm

By Victor Lieberman

Signatories to the recent statement criticizing the University of Michigan's decision to discipline Prof. John Cheney-Lippold for refusing to support a student who wanted to study in Israel framed the issue solely in terms of freedom of speech. In fact, two principles were in contention: a professor's right to express his views and a student's right to study at an institution of her choosing. Since the University believes its primary commitment must be to students, and since Cheney-Lippold's freedom in other contexts is unaffected, the University chose to support the undergraduate. The signatories, however, ignored the student entirely. Their statement mentioned the professor's free speech rights four times — the young woman's thwarted academic aspirations, not once.

I suspect, moreover, that the signatories' commitment to freedom of speech is not absolute, but conditional and qualified. Suppose a professor refused to write for a woman who wanted to study physics because women can't do science. Or suppose he refused to write for a student seeking to attend a Muslim university because, in his view, Muslims are terrorists. Or if no letter were provided for an African university because, in the professor's opinion, African universities are academically inferior. All such actions are examples of free speech. But, if the University penalized the offending professor, I seriously doubt we'd see an outraged protest. Most signatories probably would stay silent or demand the administration chastise their ignorant colleague.

Insofar as this is true, the central issue is not freedom of speech at all, but political and historical analysis. Not all, but certainly many signatories support Prof. Cheney-Lippold because they share his sympathy for the Boycott, Divestment and Sanctions movement.

If the political claims of the BDS movement are central to the entire debate, what then can be said about their credibility? In all my classes, and especially my course on the Arab-Israeli conflict, I go to great lengths to introduce divergent views and historiographic debates. But, it is precisely because I oppose simplistic, politically inspired interpretations that I now critique the BDS narrative. I hasten to add that I would do exactly the same if faculty petitions circulated in support of an ahistorical, exclusively pro-Israel perspective.

The BDS movement makes two chief claims. First, it says that Israel must be boycotted because it violates international norms of human rights. Indeed, in demanding sanctions against only one country, BDS suggests that Israel has the world's worst human rights record.

To be sure, within Israel, which defines itself as an expressly Jewish state, Arabs are second-class citizens, with lower per capita funding and a pervasive sense of marginalization. Unfortunately, however, in privileging one ethnic or religious group, Israel resembles a great number, probably a majority, of U.N. member states. And if we consider not merely ethnic relations, but the totality of civic rights, Israel does far better than most. Arguably, the most respected global survey of minority rights and democracy is the Democracy Index compiled by the U.K.-based Economist Intelligence Unit. In this survey, which ranks countries from No. 1, most democratic (Norway), to No. 167, least democratic (North Korea), Israel ranks No. 30. Israel is in the same cohort as the U.S. (No. 21), France (No. 29), Belgium (No. 32), etc.

No other Middle East country ranks lower (i.e., better) than No. 69, and the great majority come in at No. 100 or worse. The Palestinian territories, No. 108, have been condemned by Human Rights Watch for systematically torturing political prisoners. Neither the West Bank under the Palestinian Authority nor Gaza under Hamas offers any semblance of free elections, freedom of the press or tolerated dissent.

By contrast, Arab citizens of Israel have exactly the same civic and political rights as Jews. An Arab party is the third largest in parliament. Arabs serve on the Israeli Supreme Court, in the cabinet and in the army high command. They have equal access to all public institutions. Christian Arabs have higher rates of university enrollment and lower poverty rates than Jews. None of this remotely resembles apartheid South Africa, to which BDS leaders routinely compare Israel. So why does BDS single out Israel for censure, rather than Middle Eastern autocracies? I say nothing about the truly appalling human rights records of China, Russia, Sri Lanka, Venezuela, the Philippines, etc.

The second BDS claim is that outside Israel proper, in the West Bank and Gaza, settlements and security controls constitute outrageous abuses of an innocent population. I readily agree that Israel's ongoing expansion of West Bank settlements is morally offensive and politically myopic.

Palestinians themselves, however, bear significant responsibility for these conditions. Their leaders have had many opportunities to end the conflict. But for almost a century, a combination of chronic political fragmentation and deep-seated popular anger over the Zionist intrusion into Arab lands has made it impossible for any leader to accept a permanent Jewish state without risking his political, indeed physical, demise.

All told, from 1937 to 2014, eight international proposals to end the conflict were made. All would have given Palestinians control over substantial parts, in one case 100 percent, of the territories comprising modern Israel and Palestine, but all would have required compromise. Jews, not because they were more moral but because demographic realities curbed their appetite, accepted at least six, possibly seven, of these proposals. Most of what Palestinians now claim they want — including a West Bank state with its capital in East Jerusalem — was offered in these proposals. But opponents of any substantial Jewish presence rejected all eight proposals and accompanied those rejections with military and terrorist attacks. Jews responded with military measures designed to prevent fresh attacks. Those responses and the ensuing, progressive deterioration in the Palestinians' territorial and political position only deepened Palestinian bitterness, which inspired fresh rounds of violence, which led to further Israeli restrictions in a downward spiral to which no end is in sight.

As a result, virtually everything of which Palestinians now complain — refugees in 1947-49, the West Bank occupation from 1967, settlements after 1977, the 2002 security wall, the post-2007 Gaza blockade — came in direct response to Arab-initiated violence whose instigators, with extensive popular support, were expressly committed to destroying the Jewish state.

Gaza illustrates this dynamic all too well. Despite the blockade, Gaza Hamas has managed to inflict considerable financial and political damage. But, the West Bank is 15 times larger than Gaza, far closer to Israel's heartland and far more open to Iranian troops and weapons. Israelis fear that if they withdrew from the West Bank, Hamas — which is allied to Iran, sworn to Israel's extermination and arguably the most popular Palestinian party — would take control of the West Bank just as they seized Gaza after Israel left. A Hamas-dominated West Bank, with Iranian troops and weapons next door to Tel Aviv and Jerusalem, would threaten Israel's very existence. No Israeli government — right or left — could ever countenance such a possibility. More than religious or ideological imperatives, this deep-rooted existential fear now drives Israeli settlement expansion and suspicion of a two-state solution.

To be sure, Zionism presented the Arabs of Palestine with an extremely painful dilemma: In effect, they were asked to pay the price for European anti-Semitism for which they bore no responsibility. Nonetheless, faced with hard choices, Palestinians during the last hundred years responded in ways that often proved profoundly self-destructive. To accept the BDS image of Palestinians as victims of entirely gratuitous repression is to caricature history. And to single out Israel from among 193 U.N. members as the country whose human rights record is most deserving of boycott is to defy impartial logic. ■

Victor Lieberman is the Raoul Wallenberg Distinguished University Professor of History and Professor of Asian and Comparative History in the College of Literature, Science and the Arts

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One Candle, continued from page 1

that participants will be able to "adopt" come from the countries of Ukraine, Ethiopia, Eritrea, Syria, Afghanistan, Iraq, Iran, and Dominican Republic of Congo.

One Candle for Tzedakah is one way to help teach the value of giving to those in need. To make that happen, JFS will share a list of the genders and ages of the children (hidden identities of course) in the refugee families with the JCC. That information will then be shared in the form of tags from its PVC menorah in the atrium of the building for participants to take. Participants are asked to keep the chosen tags and attach them to the gifts for the adopted children. The information will also be available online.

Parents are encouraged to involve their children and bring them with them to the JCC to help choose the child or children they would like to "adopt" for the holiday season. The idea is that families engage in discussion about the decision not to receive gifts from each other for one night of Chanukah but instead to give that night's gifts to someone in need. To complete the experience, families are asked to shop together for the gifts that will be donated. Gifts should total no more than $30 per child, and giftwrap will be provided at One Candle for Tzedakah. The experience is designed to connect families with the Jewish value of tzedakah, or giving to those in need, on a practical and meaningful level.

Information on adoptees will be available beginning Monday, November 26. Anyone interested in adopting one or more refugee children, but who are unable to attend the celebratory event, may still "adopt" online, making sure to drop off the gifts at the JCC by December 10, with the tag or identifying information attached. This year the organizers are hoping to provide gifts for 100 refugee children.

When asked about why JFS partners with the JCC for this event, JFS said, "For people who expect absolutely nothing, to receive a gift just for being and to feel included in our culture, is a defining moment in their new life. It's not just about the toy, something new, something that's truly theirs — it's about their knowing that there is a community here of people who were thinking about them, who accept them, and who welcome them. And giving these gifts for the holidays goes beyond just providing for daily needs; it provides the rare opportunity to celebrate."

After One Candle for Tzedakah concludes, JFS will take and deliver the wrapped gifts to the families. JFS has reported that the families are always thrilled when they receive the gifts and appreciative of the new items, with kids ripping into the wrapping, excited to see what is underneath. Last year, one mother said, "Thank you very much. I really appreciate those people who are thinking of us and taking care of us, sending things for us."

In addition to the adopt-a-child element, One Candle for Tzedakah brings the community together to celebrate the festival of Chanukah. There will be several gift-wrapping stations for the donated gifts along with a make-a-card station to create "welcome to Michigan" cards to go along with them. Other festivities will include Chanukah-themed games and a dinner, catered by Karan Balmer, of traditional holiday foods. The community will join together to light the Chanukah menorah and present the wrapped gifts to JFS representatives. The "Dr. Nitro's Mad Science Show & Liquid Nitrogen Ice Cream Social," which includes the opportunity to, according to Dr. Nitro, "breathe like a dragon," will be the highlight entertainment of the evening. Dr. Nitro notes that the experience he provides is for all ages, and both children and adults will be encouraged to participate, including partaking of the ice cream, which he makes through molecular gastronomy.

Entrance to One Candle for Tzedakah costs $12 per person or $30 per household for current paid members of the JCC, or for community guests who have not joined the JCC, $15 per person or $35 per household. A household is defined as "up to two adults and children under 21 residing at the same address." To register or to request more information, visit jccannarbor.org or contact Jessica Gillespie, family programs coordinator, at jessicagillespie@jccannarbor.org or (734) 971-0990. ■

SAVE THE DATE
MARCH 17, 2019

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A very special thanks to our share of the 8,000 people who voted after viewing videos from the finalists. Your votes helped us to win the coveted Vital Seniors People's Choice Award of $50,000!

JFS is thrilled, honored and humbled to have been awarded two prizes in the Vital Seniors: A Community Innovation Competition! We are all so fortunate to have The Glacier Hills Legacy Fund and the Ann Arbor Community Foundation who are so committed to this initiative, the largest of its kind in North America, and to creating enduring outcomes for vulnerable seniors and their caregivers in Washtenaw County. JFS is overflowing with gratitude for being selected for the Innovation Award for $100,000!

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Thanks, Susie!

Thank you for being the editor and publisher of the Washtenaw Jewish News. Your continued dedication to this community has been heartfelt and sincere. Keeping the community informed is a very important job and you will be missed.

Best wishes on your retirement, may it be even better than you ever imagined.

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Jewish Family Services
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Frankel Events

December 2018 & January 2019

Anti-Jewish Pogroms in Lithuania under the Tsars
Darius Staliunas, Lithuanian Institute of History
December 11, 4:00 pm
Room 2022, 202 S. Thayer St.

Wieseneck Symposium: Hebrew Literature Today: Israeli and Global Perspectives
University of Michigan Judaic Studies Faculty & Graduate Students and Authors: Maya Arad, Dory Manor, Ruby Namdar, Moshe Sakal
January 17, 1:30 pm
Rackham Assembly Hall, 915 E. Washington St.

"Taxing identities": The Impact of 'Pardon Taxes' on Converso Identity
Claude Stuczynski, Bar-Ilan University
January 29, 4:00 pm
Room 2022, 202 S. Thayer St.

All events are free and open to the public. If you have a disability that requires a reasonable accommodation, please contact the Frankel Center office.

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Rabbis' Corner

Illuminating the world on Chanukah

Rabbi Aharon Goldstein, special to the WJN

This year Chanukah begins on Sunday evening December 2. The candelabra we light is to commemorate the great miracle that took place in the Holy Temple. However, there are significant differences between the candles that we use today and the candles we used in the Holy Temple.

Rabbi Aharon Goldstein

In the Holy Temple they lit the same number of candles every day (seven candles). During Chanukah the number of candles lit varies day by day — adding a candle every day.

In the Holy Temple the candles were lit during the day. Chanukah lights must be lit only after the sun has gone down and it is dark.

In the Holy Temple the Menorah was lit inside the inner chamber. On Chanukah the ideal place to light the candles is outside the opening of your house door — not inside.

So if we are trying to commemorate the candles of the Holy Temple, why are there significant differences between then and now?

The Lubavitcher Rebbe tells us the basic difference is that each represents a different situation for the Jewish people.

When the Holy Temple was standing, specifically when King Solomon built it, there was peace in the world. There was peace between the nations and the Jewish people. Furthermore, some nations even brought tributes and taxes to King Solomon in recognition of the beauty and important benefit they recognized that the Holy Temple brought to them and to the world. That was the condition of the Jewish people during the time of the first Holy Temple.

In contrast, in the time of Chanukah the Jewish people were under the subjugation of the Greek empire — they were not independent. Also, during this time the world at large was in a lower state of holiness than when the first Holy Temple was built. The Greeks defiled the Holy Temple and deliberately sought to destroy all of the holy oil that was necessary for the lighting of the Menorah. As we know, a great miracle happened there, and one day's worth of holy oil was found and it miraculously lasted eight days — long enough for a new batch of oil to be made holy for use in the temple.

So, taking into account the differences between the times of King Solomon and the times of the Greek occupation, we can see why the candles of Chanukah are different from the candles of the menorah in the Holy Temple of King Solomon.

When the situation for the Jewish people is peaceful and nice, spiritually and physically, such that there is no reason to wage any wars and sacrifice lives — God can be served in a peaceful manner. As a result, one does not need very much light because it is not so dark. However, when the spiritual and the physical conditions for the Jewish people are not ideal, regular light is not sufficient and additional light is required. We can't be satisfied with the amount of light we used yesterday, today is a new challenge, a new situation and we need more light.

This explains why we add an additional light each night of Chanukah. We need more light. Regarding the location of the Menorah, when all is well with the Jewish people it is sufficient that we illuminate the inside of the house or temple. We don't have to make an extra effort to illuminate the outside because it's not so dark. But when the times are dark outside for the Jewish people, it is not sufficient to only illuminate the inside of our homes. We must go outside of our homes and bring light in order to dispel the darkness. This is why we ideally light our Chanukah candles so that they illuminate the outside darkness - spiritually and physically.

> *We must bring light to the world when it is spiritually dark outside by increasing each day our light-giving actions, such as studying Torah, doing mitzvahs, giving charity.*

In this time of exile, the light of Torah has to illuminate the darkness. Therefore, like the Chanukah candles, we must bring light to the world when it is spiritually dark outside by increasing each day our light-giving actions such as studying Torah, doing Mitzvahs, giving charity and other actions that God wants us to do.

Furthermore, we also learn how we have to conduct ourselves in these spiritually dark days. The darkness gets stronger from time to time so we can't be content with one intensity of light, we have to keep adding our light-giving activities over time. Just like the Chanukah menorah increases its light output each day and dispels more and more darkness, so must we. Yesterday's light is insufficient for today.

It should also be noted that we don't start with all the lights on the first night. It is said that if you grab a lot, you don't grab anything. So we have to go step-by-step, starting with one candle on the first day, two candles on the second day, etc., always increasing the light.

As previously mentioned, it is not sufficient to only illuminate our own homes, we have to illuminate the street. This implies that we have to take our light-giving activities "into the street" as well - that is to say we must engage our neighbors in these Mitzvahs and good deeds and not keep them solely to ourselves. This has to be done even to the extent of self-sacrifice. We have to go beyond nature and normal reason, and not to be offended by those that are laughing from outside. We have to know that we are representing God and our job is to warm the world with the light of Godliness. God promises us that in the end we will be successful in our service to God and the light will keep on getting bigger and greater until the entire world will be illuminated with the light of the true Redemption with the coming of the Moshiach. ■

Chanukah as a reminder of how we prioritize

Rabbi Nadav Caine, special to the WJN

Many people think of Chanukah as a holiday about a folktale involving an olive oil miracle or as about the historical fight for the freedom to practice one's own religion in the early second century BCE. In addition to these, Chanukah is also about the developments around Jewish cultural assimilation at the time.

Rabbi Nadav Caine

As Greek culture swept across the Ancient Near East after the conquests of Alexander the Great, many local peoples embraced it ("Hellenism") as attractive and modern. When the Syrian leader Antiochus the Fourth took the unusual and brazen step of actually outlawing Jewish practice, our history records that most Jews were complaisant. Circumcision, Shabbat, Jewish worship: there was no public fight (until the Maccabees' revolt) to keep these perceived vestiges of one's inherited culture. Historians do note, however, that the Jews of the 2nd Century BCE did find the time to build a Greek sports gymnasium (for teaching and watching sports) in Jerusalem.

What was so attractive about Greek culture? Sports, arts and style, education, and technology. Greek education was seen as academically superior, their sports good for the body and entertaining, too, their arts and fashion of better taste, and their technology helpful.

Are we much different today in prioritizing these aspects of American culture in our lives over Jewish culture? We have such limited time on this earth, and yet unlimited 24/7 access to the same things Greek culture presented: sports, fashion, music, dramas, technology, and, of course, the threat that any time not committed to the latest academic program will cost our children their futures. We divide our kids' time between academics and extracurricular sports and dance. Our leisure time is committed to watching them play, watching TV (which is mostly sports, drama, and fashion), and playing with our latest technological advance (the latest IPhone anyone?). With all that, how much time could there be for developing interiority, community relationships, and a profound spiritual relationship to ourselves, to the world, and to each other?

When the Pew Report suggested that younger Jews today see Judaism as little more than their ancestry, is this because they think Judaism isn't as good as Buddhism, Christianity, Atheism, yoga, or another method of sanctifying the moral and spiritual dimensions of our lives? I don't think so. Is this really because the Jewish community has done such a terrible job at making our tradition practical, meaningful, and affordable? While I am the first to admit such shortcomings, I still don't think so.

Chanukah has the simplest answer: Assimilation may not be about thinking one's inherited culture inferior. It may simply be the result of prioritizing other things ahead of it.

Perhaps Chanukah's history reminds us: many of our ancestors didn't put up a fight — not because they were embarrassed by their religion — but because they were gathered at the sports stadium down the street from the Temple rather than at the Temple itself. ■

PATH participant Musa Halo honored by Michigan Works

Laurie Cohen, special to the WJN

Musa Halo was recently honored by Michigan Works Southeast as an Outstanding Training Participant. The board and staff of Michigan Works, along with the local representatives, were so impressed with his progress after arriving to Ann Arbor as a refugee from Eritrea. Halo is a participant in the JFS Partnership, Accountability, Training, Hope (PATH) program that promotes self-sufficiency and economic integration. Services provided to PATH recipients for whom lack of English proficiency is a barrier to employment included interpretation/translation, vocational English language instruction, case management, pre-employment services and training, and job placement and retention. After receiving the award, Halo said "JFS should really be getting an award for all they did to help me."

JFS provides a wraparound holistic approach in which immigrants can access a variety of support in one accessible location; such as English and citizenship instruction, specialty food pantry, transportation, immigration assistance, interpretation/translation, resettlement and intensive case management, employment and recertification services, older adult services, and outpatient therapy. ■

Happy Chanukah!

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Temple Beth Emeth upcoming events

Nellie Stansbury, special to the WJN

Delving into the Prayer Book: An Exploration of the Structure, Meaning and Practices of the Jewish Worship Service

Sundays, December 2, 9, 16, 23 and 30 and January 6, 13, 20 and 27, 3:30 p.m., Adult Lounge

Join Cantor Hayut to learn about the Jewish worship service using music and the recitation of prayers. Because Mishkan Tefillah is used, a transliterated Prayer Book, knowledge of and/or the ability to read Hebrew is an asset but is not essential. For more info, contact Cantor Hayut at cantorhayut@templebethemeth.org.

Families with Young Children (FYC): Tot Shabbat Service

Fridays, December 7, 14 and 21 and January 4, 11 and 18, 5:45 p.m., TBE Sanctuary
5:45 p.m. Tot (0–5 year olds) Shabbat Services with Rabbi Whinston and Cantor Hayut
6:15 p.m. Dinner for Tot Shabbat 6:45 p.m. Shira Service

All of your favorite songs led by TBE's tot team, Cantor Hayut and Rabbi Whinston.

Join in for macaroni and cheese, fish sticks, applesauce, and a salad bar immediately following the short service. Dinner is just $5 per person. Buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office.

Weekly Lunch & Learn

Fridays, December 7, 14, 21 and 28 and January 4, 11, 18 and 25, TBE Adult Lounge, Noon

Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch.

Women of TBE: Historical Novel Reading Group

Mondays, December 10 and January 14, 12:30 p.m., TBE Library

The WTBE Reading Group meets on the second Monday of each month, through June. Contact Molly Lindner, burnham@umich.edu.

Torah Study

Saturdays, December 8, 15, 22 and 29 and January 5, 12, 19 and 26, 8:50 a.m.

Join in for this weekly discussion of the Torah portion led by Rabbi Whinston.

Women's Torah Study

Mondays, December 10 and January 14 and 28, 7 p.m.

An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org.

Families with Young(ish) Children: Monthly Playground Meet-Up

Sundays, December 23 and January 27, 10 a.m., Rotating Parks in Ann Arbor

TBE wants to find more ways to connect socially. These events are for children 0–10 years old. Questions? Contact Beth Pearson, bethlpearson@gmail.com.

WTBE Fiber Arts Group

Mondays, December 3 and 17 and January 7 and 21, 7–9 p.m., TBE Adult Lounge

Anyone interested in Fiber Arts: knitting, crocheting, and crafts are welcome. Meet new people and have fun with the Women of TBE! This group will be contributing to the Israeli Peace quilt. (All materials for the project provided by WTBE.) Contact Martha Weintraub, weintraub.martha@gmail.com.

Guitar-led Shabbat Service

Fridays, December 28 and January 25, 6:30–8:30 p.m., TBE Sanctuary

A song-filled, musical celebration with singing, dancing, guitar, and a big dose of ruach. It's another gateway to prayer. This service takes the place of Shabbat Achat and falls on the fourth Friday of each month.

Euchre Night

Saturdays, December 1 and January 5, 8 p.m., TBE Adult Lounge

Grab a partner or come alone! All levels welcome. Contact Dave Ostreicher, djostrei@umich.edu, with questions.

Brotherhood Latke Dinner

Friday, December 7, 6:00 p.m., Social Hall

Join TBE's Brotherhood for their annual Latke Dinner.

Contact Bill Parkus, parkus@comcast.net, with questions.

SAC Community Conversation

Saturday, January 12, 11:30 a.m., TBE Adult Lounge

Join Temple Beth Emeth's Social Action Committee for a conversation about ongoing issues in the Ann Arbor community and beyond. To learn more, contact Abbie Egherman, ajegherman@gmail.com.

Happening at the Jewish Cultural Society

Barb Banet, special to the WJN

The Jewish Cultural Society will celebrate Chanukah on two occasions at the Jewish Community Center of Greater Ann Arbor. On December 2, JCS Sunday School students will celebrate with latkes and dreidels, as well as with a popular Chanukah bazaar. The entire community is welcome to attend, and there is no charge for this event.

The following Friday, December 7, the JCS will welcome Shabbat with a short secular observance that will include secular Jewish readings, songs, candle lighting, challah, wine, and a Yahrtzeit observance to remember loved ones. The short observance will be followed by a dinner that includes latkes. Dinner is free for JCS members and is $10/person or $25/family for nonmembers.

On Friday, January 11, JCS will again welcome Shabbat with a short secular observance, followed by dinner from a local restaurant. Participants can then play the ever-popular game, *Jewish Jeopardy*. All are welcome to attend. Dinner is free for JCS members and is $10/person or $25/family for nonmembers.

Register for JCS events at www.jewishculturalsociety.org, or email info@jewishculturalsociety.org for more information. ■

BIC activities in December and January

Elliot Sorkin, special to the WJN

Latkes and Libations

Tuesday December 4, 6 p.m.

A fun filled night of fresh latkes, tons of applesauce and sour cream, lighting the *hanukkiah* (Chanukah menorah), music, and more. Participants are asked to bring their own libations (beer, wine, spirits, etc.) This event is for ages 21 and up, and is free of charge. Dinner is provided. RSVP by November 30 at office@bethisrael-aa.org.

Family Chanukah dinner and celebration

December 5, 5:30pm
5:30 p.m. Chanukah Magic Show
6:15 p.m. Chanukah Dinner

Jeff the Magician presents an incredible magic show. Participants are encouraged to bring their own *hanukkiah* to light up the night. The evening includes Chanukah songs and dreidel activity. For all ages. The dairy meal includes fish sticks, chili, latkes and dessert No cost for children. $8 for adults. RSVP (734) 665-9897, or office@bethisrael-aa.org.

Installation of Rabbi Nadav Caine

December 8, 7 p.m.

The installation of Rabbi Nadav Caine, Beth Israel's new rabbi, will take place in the Beth Israel Sanctuary. The evening begins with Havdalah, followed by the installation and the lighting of the hanukkiah. A reception, featuring latkes and seasonal desserts, will follow.

Sweatshirt Shabbat and cholent plus kiddush

Saturday, January 12, 9:30 a.m.

Everyone is encouraged to come dressed in their favorite sweatshirt (school, camp, university, tourist location etc.) for a warm and friendly Shabbat morning service, followed by a cholent-plus-other foods Kiddush luncheon. There is no charge for the luncheon.

Family/Preschool concert with Gemini

Sunday, December 16th, 4–5 p.m.

The community is invited to this concert presented by Gemini, cop-sponsored by Beth Israel, Temple Beth Emeth, and the Jewish Federation of Greater Ann Arbor. Admission fees and additional donations will be used for a refugee charity.

Chinese dinner and movie on Christmas Day

Tuesday December 25

Beth Israel's Adult Social Group is offering all interested adults a get together on Christmas Day, to see a movie and have dinner at a local Chinese restaurant afterwards. For more detailed information please contact Sarah at sklein@bethisrael-aa.org.

Volunteer appreciation brunch

Sunday, January 13, 10:30 a.m.

This event is intended to honor all past present and future volunteers. The brunch is free, but RSVPs are requested. Contact the Beth Israel office by Tuesday, January 9. The brunch is sponsored and prepared by the Social Action Committee.

Tot biker rally

Friday January 25, 5–5:45 p.m.

Tot families are invited to bring their trikes, bikes, scooters, and more to bike around the circular hallway of Beth Israel's Religious School before Shabbat. Young families will be snacking, biking, and schmoozing. Light snacks will be provided. This event is free. RSVP to Sarah Klein at sklein@bethisrael-aa.org. Families are encouraged to stay for Family Shabbat and Dinner following the event.

Family service and dinner

Friday, January 25
5:45 p.m. Service
6:30 p.m. Dairy Dinner

Beth Israel is having its second family-themed Friday night service accompanied by camp-style guitar and singing and a gigantic Shabbat table filled with candles, *tzedakah* (charity) boxes, and *challot* (Sabbath loaves). Participants will gather in the glow of the candles, bless each other, sing the Shabbat prayers, and listen to a brief teaching from the Rabbi Caine. Then together, participants will sing the Kiddush and enjoy a family-friendly dinner. RSVP to Beth at office@bethisrael-aa.org

Tu B'Shevat Seder

Monday January 21, 7 p.m.

Beth Israel is celebrating Tu B'Shevat with a congregant-led seder. The evening will include snacks and wine, schmoozing, and an intriguing seder. $10 for adults 13 years old and older. No cost for children. RSVP to Program Director Sarah Klein, at sklein@bethisrael-aa.org.

Tu B'Shevat gets its name from the date on which the holiday occurs, the 15th of the month of Shevat. A minor Jewish holiday, it is often referred to as the new year (or "birthday") of the trees. The holiday of Tu B'Shevat fell out of practice after the destruction of the Second Temple, but was revived by kabbalists in the Middle Ages. They instituted the practice of the Tu B'Shevat seder, a meal that partly mirrors the Passover seder and involves eating biblical foods native to the Holy Land and drinking four cups of wine. Tu B'Shevat has developed into an ecological holiday that reminds Jews of their connection to the earth and to their role as caretakers of the environment.

Tot Shabbat and Mini Minyan

Saturdays, December 8, 22, and January 12 (only Tot Shabbat), 11:15 a.m.

Tot Shabbat is Beth Israel's Shabbat morning program for preschoolers and their parents with songs, stories, and prayers, plus the Shabbat "Mystery Box." Tot Shabbat is led by Beth Israel's Program Director Sarah Klein, and Davey Rosen, a rabbinic student.

The separate Mini Minyan is Beth Israel's service for elementary school age children. The service includes Shabbat prayers and fun educational activities. Mini Minyan is led by Sarah Klein and Kayla Chinitz, a University of Michigan student. For more information, contact Sarah Klein at sklein@bethisrael-aa.org.

Annual Red Cross Blood Drive

March 3, 9:30 a.m.–3:30 p.m.

Beth Israel Congregation will be hosting their annual Red Cross blood drive in March. This event is sponsored by the Social Action Committee. The entire community is invited to participate in this effort by donating blood, keeping in mind that saving a life is one of the most important *mitzvot* in Judaism. Contact blood drive coordinator Amy Abrams-Blakemore at amy.abrams.blakemore@gmail.com or (734) 649-1608, if you would like to set up a time to donate, or if you would like a reminder call or e-mail closer to the event. ■

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Congregations

Wallenberg Medal awarded to gun control teen activists

Sonya Lewis, special to the WJN

On Wednesday, November 14, representatives from two youth led organizations, Bold Resistance Against Violence Everywhere (B.R.A.V.E.) and March for our Lives were presented the 26th Wallenberg medal from the University of Michigan in recognition of the work both groups have done to address the epidemic of American gun violence. Rie'Onna Holmon and Ke'Shon Newman accepted the award on behalf of B.R.A.V.E. while Alex Wind and Sofie Whitney accepted the honor on behalf of March for our Lives.

B.R.A.V.E. kids with UM President Dr. Mark Schlissel

Parkland kids with UM President Dr. Mark Schlissel

The Wallenberg award honors the life and legacy of University of Michigan graduate Raoul Wallenberg who, working as a diplomat of the Swedish government, saved the lives of thousands of Hungarian Jews who, without his intervention, would have been sent to Nazi death camps in the closing months of World War II. Traditionally, the medal has been presented to individuals whose actions exemplify Wallenberg's bravery and pursuit of peace. This year, the award was bestowed upon two advocacy groups, rather than individuals, whose missions are consistent with Wallenberg's spirit of courageous civic virtue.

B.R.A.V.E. is a violence prevention organization formed in Chicago in 2009, whose mission is to empower youth to become peacemakers in their communities. Under the mentorship of activist Father Michael Pfleger of St. Sabina Parish, youths from different schools and communities collaborate to promote social change through community organizing, activism, and public speaking. Last summer, B.R.A.V.E. activists gained national attention as they helped shut down the Dan Ryan Expressway in Chicago in an effort to bring attention to the unremitting scourge of daily gun violence.

March for our Lives is a student led group formed immediately following the February 14th massacre at Marjory Stoneman Douglas High School in Parkland, Florida in which 17 people were shot to death and 17 others were wounded. Students organized a massive rally in Washington, D.C. on March 24th, along with hundreds of "sister" rallies across the country to demand meaningful action from elected leaders to prevent gun violence. Over the summer, they embarked on cross-country bus tours during which they focused on registering young people to vote.

Both organizations emphasize the fact that mass shootings, although shocking and well publicized, are not the predominant cause of gun related deaths and injuries in America. Rather, it is the constant toll of "routine" gun violence that results in nearly 100 people losing their lives and over twice as many physical injuries every single day. The emotional toll of daily gun violence is incalculable.

Marjory Stoneman Douglas senior Alex Wind, was the first honoree to speak. He implored audience members to regularly contact their elected leaders to demand sensible legislative reform. He referenced the fact that over 40 National Rifle Association backed politicians were voted out of office in the recent midterm elections as evidence that activists' voices are being heard. However, he reminded attendees that it is not enough simply to vote for leaders who are proponents of sensible reform. It is critical to exert continued pressure on these leaders so that they will enact life saving legislation such as "red flag laws" and universal background checks (which have been shown in recent polling to be supported by 97% of Americans). Wind stressed the urgency of proactive rather than reactive behavior, stating that those who have not yet been directly

Alex Wind

continued on page 21

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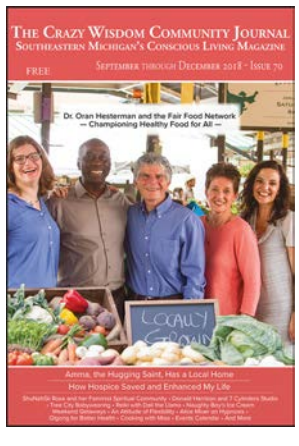
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Thank you Susan Kravitz Ayer!

Our community is fortunate to have had you as publisher of the *Washtenaw Jewish News* for 27 years.

Mazal tov for your retirement!

Your dedication to journalistic professionalism is a hallmark of the WJN. You'll be missed!

With heartfelt appreciation and gratitude from the Board, Staff and Members of the Ann Arbor J.

Beth Israel Religious School starts a new year

Mira Sussman, special to the WJN

Beth Israel Religious School is off and running, with a full array of educational offerings for children in preschool through high school. BIRS offers a revamped high school program, Gan Katan for 3–4 year olds, and religious school for kindergarten through eighth grade. Registration numbers for kindergarten through eighth grade are up from last year, and the school welcomes members and non-members to reevaluate the school to see if it is a good fit for your student.

Beth Israel Religious School continues this year to offer blended grades; K–1st, 2nd–3rd, and 4th–5th grades meet as classes, and teachers can differentiate between student needs based on students' abilities and needs, rather than by chronological age or grade. The revamped *tfillah* (prayer) curriculum is robust, focusing on singing/chanting prayers, identifying key vocabulary words from the prayers, comprehension of prayers' meanings, and decoding/reading the prayer in Hebrew. During *Shira* (singing) on Sunday mornings, students learn additional tunes to prayers, as well as other Hebrew and English songs that correspond with and enhance the Judaica curriculum. For further information on each class' curriculum, go to the Beth Israel website at bethisrael-aa.org/religious-school.

The high school program has evolved from previous year's Madrichim/volunteer program. This year the high school program takes place on Sunday evenings instead of Sunday mornings. The high school program consists of three parts: 1) monthly youth-group style activities that are open to all BIC high schoolers on a drop-in basis; 2) volunteer opportunities; and 3) mini-mesters of 2–3 sessions taught by local instructors on a variety of topics. Each month students can decide what activities fit with their schedules and interests. For more information on the high school program, contact Sarah Klein at sklein@bethisrael-aa.org.

BIRS teachers continue to have regular professional development, assisted by the Education Committee members, Jennie Allen, Deborah Loewenberg Ball, and Deb Meizlish. The most recent teacher training discussed ways to have multiple stations or activities to engage students with different levels of proficiency and areas of interest. Teachers have incorporated these ideas into their lessons and are working to increase appropriate use of technology, a variety of teaching methodologies, and one-on-one interactions to meet students' individual needs.

BIRS is also participating in several community-wide events. On November 18, 8 th–12th grade students from throughout the area met for a presentation and discussion on anti-Semitism, and on December 16 Beth Israel is hosting a concert with Gemini for its preschoolers. ■

For more information on up-coming events for students, go to www.bethisrael-aa.org.

There are superheroes among us

Jennifer Rosenberg, special to the WJN

"I am an HDS superhero. My superpower is helping people, and I'm a great learner." So proclaimed Reese Lawson, a student in the Gan at Hebrew Day School of Ann Arbor. Reese shared this bit of information in a video shot in connection with the launch of Hebrew Day School's online giving campaign. In the lead-up to the campaign (which will begin on December 16), HDS will release a series of brief videos on social media and via email celebrating "superpowers" possessed by HDS students, alums, teachers, parents, and supporters. What lies behind the superheroes theme is that each of us has special powers that are distinctively our own—capacities and qualities that make us unique and that cause others to turn to us for expertise or support.

HDS superheroes unite!

This superhero theme has been part of life at Hebrew Day School since the start of the school year. In the days leading up to the start of classes, teachers were challenged to identify their superpowers so that they might engage these unique capacities more mindfully and intentionally throughout the school year. Together the teachers reflected on their strengths and talents as educators and on the strengths and talents they see in their colleagues. The exercise enabled teachers to focus on what they do especially well, and it helped them develop a clear-eyed sense of some of the most important resources at their disposal as educators: each other.

One teacher explained, "My superpower is my ability to problem-solve in learning situations. If a student is struggling with a math algorithm, I am usually able to dig and assess until I figure out what, specifically, is causing the problem (e.g. not understanding the underlying math concept, difficulty with memorizing a sequence, problems with basic math facts, etc.). I love this kind of challenging detective work," she remarked.

Another teacher sees her superpower as the ability to help students connect personally with Jewish traditions. "I like giving them assignments where they interpret and bring themselves into the text or ritual we're studying," she said. "I think it's important to continue the chain of Judaism and allow it to evolve and adapt to the present and the future."

The exercise proved valuable for teachers not only because it called attention to their conceptions of their own talents and strengths, but also because it provided an opportunity for teachers to reflect on one another's superpowers and thus enabled teachers to see themselves through the eyes of their colleagues. One HDS teacher identified a colleague as "the most loving teacher who ever existed," a person who "is able to help each student feel appreciated, loved, and wholly seen for who he or she is." Another remarked to her colleague, "I have never met a teacher who differentiates as naturally and seamlessly as you. You know exactly what to say, ask, or plan in order to challenge each child at just the right level."

The videos that HDS will release over the next few weeks in connection with its online giving campaign will showcase the superpowers not only of teachers, but of students, alumni, parents, and donors as well. Giving these HDS superheroes a public forum for reflecting on their strengths and talents will enable the Ann Arbor Jewish community to see and to celebrate the remarkable capacities of its members. The value of encouraging young children to reflect on, and truly appreciate, their own strengths as well as those of others, is obvious. HDS's online giving campaign will encourage us to see that this is a valuable exercise for each of us individually—adults very much included—and for our community as a collective. ■

For more information about Hebrew Day School, or to schedule a personal tour, contact Ali Reingold at admissions@hdsaa.org

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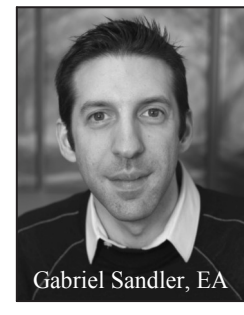

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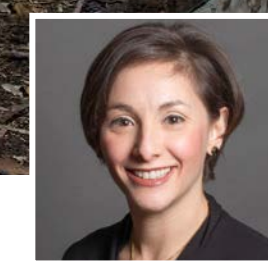

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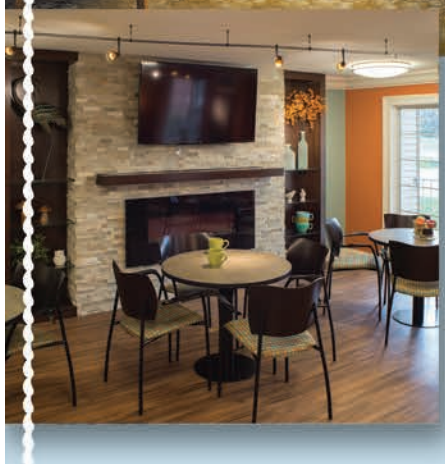

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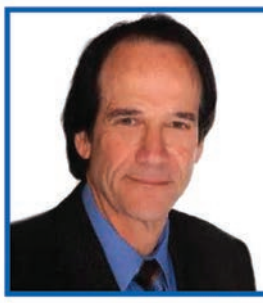

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Wallenberg, continued from page 16

impacted by acts of gun violence should not wait until they have experienced their own Parkland-style tragedy to take action.

Ke'Shon Newman, a 16-year-old member of B.R.A.V.E. spoke of his personal experience losing his brother, who was killed after being struck by bullets nine times in crossfire. He described his mother's ever-present fear that she would lose another child to gun violence, as well as his own pain and exhaustion stating, "I'm tired. I'm tired of losing loved ones. I'm tired of people portraying black men as a threat… I'm here to make justice because of the injustice I see every single day of my life." He appealed to survivors of gun violence to keep telling their stories and not to allow the media to reduce their suffering to convenient sound bites. "Make sure you don't let anybody change your story," he implored as he bravely shared the pain he, his family, and his community experience every day.

Ke'Shon Newman

Eighteen-year-old recent Marjory Stoneman Douglas graduate, Sofie Whitney, was the next to speak. "THERE WERE GUN SHOTS IN MY SCHOOL!" she exclaimed, summarizing with these simple words the shock she and her friends experienced as their horror unfolded. "I've never experienced such sadness," she continued, as she described learning of the deaths of her friends through social media posts in the immediate aftermath of the shooting. Whitney went on to discuss the emergence of March for our Lives and the empowering realization that she and her peers have a voice. "Change making does not have an age limit," she explained, elaborating, "Once you realize the power your own voice has, the possibilities are infinite."

Sofie Whitney

The final speaker of the night was B.R.A.V.E. member Rie'Onna Holmon. Holmon emphasized the toll of everyday gun violence in her community by asking the audience to chant the words, "Everyday shootings are everyday problems!" Holmon, whose older brother is a founding member of B.R.A.V.E., described how her bus was caught in crossfire one morning as she was on her way to school. Reflecting on this terrifying event, she described traumatic memories that continue to haunt her stating, "I still hear people's crying in my head that day. I still take the same bus to school. Loud noises still make me want to fall to the floor." Holmon lamented the lack of resources and funding that have been allocated to the prevention of everyday violence, explaining that historically, programs such as B.R.A.V.E. have not been considered "essential". Finally, Holman poignantly discussed the often times racially charged and selective manner in which the media have covered gun violence, stating that her peers are frequently described as "angry black kids" whereas the Parkland students are likely to be portrayed as "passionate."

Rie'Onna Holmon

The event concluded as the honorees answered questions from members of the audience. When asked how adults can be most helpful in assisting their efforts to eradicate gun violence, each gratefully acknowledged that their organizations could not succeed without the financial and emotional assistance of community supporters. Wind and Whitney explained that there is "no manual for activism" and that youth depend upon their elders to help elevate their voices. However, they cautioned that adults should allow youth to speak autonomously, and resist the urge to micromanage messaging. Newman invited adults to help educate youth, reminding attendees that nobody is born with an intrinsic knowledge of history, legislative strategy, or the inner workings of government. All of us can learn from one another by using our collective experiences to further the causes of peace violence prevention. Finally, Holmon pointedly reminded all adults in the audience, "You can always go out there and vote!"

If you would like to learn more about B.R.A.V.E. and March for our Lives or support them with a financial contribution, visit their respective websites at: saintsabina-peacemakers.org/brave-youth-leaders/ and marchforourlives.com. ■

Ann Arbor Observer

Congratulations, Susie, on your retirement, and best wishes to the WJN in the years to come.

Your readers at the Ann Arbor Observer.

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Fiddler on the Roof comes to Wharton Center

Emily Slomovits, staff writer

Fiddler on the Roof has been one of the most beloved and oft-produced shows in the US for years, and this might create anxiety for any director who wants to do something new with it. The 2016 Broadway revival of Fiddler on the Roof, however, got lucky with its director, Bartlett Sher, a sure-handed and innovative Broadway director known for peeling layers back from a show, getting down to the root of its meaning, and then putting the pieces back together in a way that makes the root meaning shine out, even with all the layers on top. The tour of Sher's production of Fiddler comes to the Wharton Center in East Lansing from December 4–9. I spoke with Jesse Weil, who plays Motel, the anxious and loveable tailor.

WJN: How did you get involved in the tour of Fiddler on the Roof?

Weil: It's a show that I've known and had a lot of love for, for most of my life. I come from a Jewish family, and a family that has a great appreciation for theatre, and so, given the cross-section there, I think it was a show that was in my blood. In terms of this production, I kind of fell into it, which was really nice. I had a relationship with the casting director from a prior project, and I think he thought that the part that I play in the show really made sense for me, and so he called me in for it, and it worked out – I'm lucky enough to be working on the show for the next year as a result!

WJN: What is your favorite thing about Motel?

Weil: I think having an opportunity to own my own life every night is really exciting. He starts the show really struggling to plant his feet on the ground and take ownership over his life and what's important to him. There comes a moment in every show where I have the opportunity to stand tall for the first time, and getting to do that each night is really joyous, and feels so satisfying for me.

WJN: That's one of the things that I love about these characters; it feels like each of them is really able to go through an arc, a transformation. Are there any challenges that come with preparing for that?

Weil: For me, the challenge of Motel is not having him be a caricature. There's so much fear and anxiety to him, and often that's a form of lighthearted-ness and comedy for the audience, and so while I hope that his discomfort and awkwardness can bring people some entertainment, it's important to me that those characteristics aren't blown out of proportion, that they're real. There's some actual pain that the audience sees Motel experience, so that too is a real experience.

WJN: As a Jewish person in what I'm assuming is not an all-Jewish cast, do you feel a responsibility to teach other members of the cast things about Judaism, and do you feel an ownership over the more Jewish aspects of the show?

Weil: I don't know the exact proportion, but there are certainly a lot of members of the cast that are Jewish. It doesn't feel like a burden to lend authenticity to the show, or to teach people about what Judaism is. Nor do I feel equipped to do that. Something that's really nice is that those of us in the show who are Jewish all have a different experience with Judaism and Jewish traditions, and I think between us, we offer a rich background in what being Jewish means to us. And the members of the cast who are not Jewish have come with such an openness and curiosity, and care and tenderness for Jewish traditions as well. So, sharing our experiences with them, and doing that through the context of the show, has been a real form of connection and intimacy between the entire cast.

WJN: Has your Jewishness informed the work you do up to this point?

Weil: I've definitely played Jewish characters, and I would say that in ways I can't even put my finger on, Judaism is part of how I navigate the world. I think that's in my characters often, whether they're Jewish or not, but I think this is the first time that I'm directly engaging with Judaism and Jewish traditions. And it's fitting to have opportunities every night to think about the traditions that I grew up with, and their significance through history, for these people.

WJN: This touring production is directly connected with the Broadway production that ran a couple of years ago. What has it been like to take this production that Bartlett Sher made in New York, and go out on the road with it?

Weil: It's been a gift. There's so much wonderful material that we inherited from the Broadway production, and we feel very lucky to have inherited it. The design is just incredible, and a lot of the central points that Bartlett Sher was exploring in the original production feel so rich. And to have so many ideas already built in for us to toy around with has made it so exciting, because there was so much that we started with. And we get to explore that material in the context of ourselves, and in the context of the different audiences as we move it around the country. The opportunity for us to share the story with new audiences helps us find new life in it each night.

WJN: Can you talk a little about what Bartlett Sher has done with the show, that makes it so unique?

Weil: He takes the story very seriously, which is so great for us actors. There's gravity in a lot of this, which I think is not necessarily always there. The stakes are very high for these people, and their tradition is incredibly important to them. That is the heart of the show: the community connections, and the traditions that shape them. This production focuses on that by ridding itself of a lot of the noise that often comes with Fiddler. So, design-wise, it's actually a very focused production, and it also really does an excellent job of putting the show in a contemporary context, exploring the diaspora, and "othering." It shows those narratives as being your narrative, and my narrative, and that of everyone in the audience. So instead of the story belonging to Tevye, a milkman who lived 100 years ago, it belongs to everyone.

WJN: What does it mean to be doing this show now?

Weil: Part of the reason that I love theatre is that I think it is a celebration and an ambassador of humanity, which I think is incredibly important, particularly in this political climate. The hatred that exists right now is about detachment, and dehumanization, so to be humanizing these stories is such a gift. This show deals directly with hate, and how refugees are born, but it celebrates their humanity, and shows the audience their humanity.

Fiddler on the Roof plays at the Wharton Center in East Lansing from December 4–9. For tickets and more information, visit whartoncenter.com. ■

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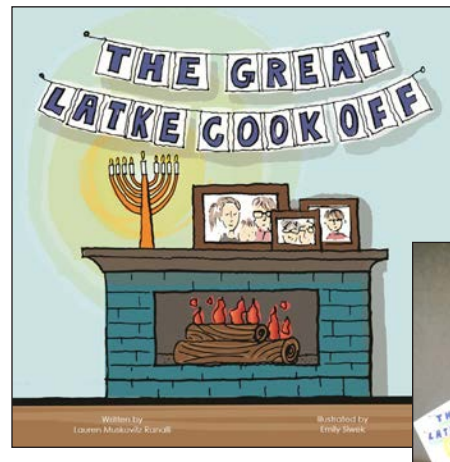
The Great Latke Cook Off — a story about family tradition and delicious food

by Jessica Cooper

As a lower elementary educator, I hold picture books in high regard. I rely on them to hold my students' attention, deliver a positive message, maintain cultural relevancy, and depict events in an accurate light. I long for my nine and five-year-old boys to connect to a character through realistic life events. The joy of watching and listening to them react to a story is heartwarming and powerful. *The Great Latke Cook Off* by Lauren Muskovitz Ranalli is the perfect recipe for these standards.

The story begins with a boy eating a Hanukkah dinner at his grandparents' house. Emily Siwek, the illustrator, nails the image of a modern Jewish family. The grandma "looks just like Nana" my nine-year-old explains. "Her hair looks just like Nana's and she has glasses too. The boy is sitting between his grandparents, because they don't get to see each other often and they want to spend time together." I can almost hear the conversation right before they sit down to eat, deciding who is going to sit where at the table. Right down to the same meal we eat as a family when we get together for holidays. In the story, they are eating brisket. In our family it is called "Nana meat" because it is best when Nana makes it.

As the story unfolds, the boy decides on a contest of cooking latkes. Cooking is a big part of our family. The shopping, the preparation, and the sheer enjoyment of the final product are all things we relish in my home. The competition piece is playful. Lauren Muskovitz Ranalli does a beautiful job of pulling each family member into the event. Mom, Dad, and Grandma are "competing" against each other,



Dr. Lauren Muskovitz Ranalli

while they are performing a Halakhah: Jewish Law. Following this set of Jewish rules and practices of celebrating Hanukkah, while opening the recipe of the latke up to interpretation allows the reader to connect to the characters in the book. Dad spends hours on the internet researching "creative cooking technics" and eventually finds his domain outside grilling the latkes. Mom, on the other hand, sits peacefully on the floor with her "stacks of cookbooks all around her". They keep checking in with Grandma through their creative process. Mysteriously, Grandma kindly declines invitations for shopping trips and practice rounds. Grandpa is humorously regarded as the one who benefits from everyone's work as he chimed in for "who can eat the most" in the competition.

As the boy works hard creating the medal for the winner, Mom shops at a fancy grocery and Dad goes to a local market. Each of which I can envision clearly in Ann Arbor. Siwek provides a nice subtle "time line" for reader as the competition progresses with a visible menorah showing the status of the latke cook off. I have to say, I enjoy the lack of presents in the story. The whole focus is on the creation of the latkes. I appreciate the time the family spends independently toward the common goal for the eighth and final night.

To avoid a spoiler alert, I will just focus on the *hiddur p'nei zakein* or honoring of our elders that takes place at the end. The comical twist of Grandpa devouring his "more than generous share" is another sweet connection to give adolescent and adult readers a chuckle. The humorous voice Ranalli gives Dad in the book "I guess you don't mess with perfection" lends to a modern take on this act of *hiddur p'nei zakein*. Of course, the first-place prize is eventually displayed proudly on a fridge, for all to see. This moment caused my five-year old to reflect, "that's where we put my art work"! This element was one with which my little one made a quick connection.

The Great Latke Cook Off may take place in a Jewish home, but there are a variety of universal family elements that exist regardless of religion, culture, or ethnicity. All cultures come together as a unit to eat, laugh, rejoice, visit with relatives and honor traditions. However, the smells, sounds, prayers, and languages vary within these gatherings. This central theme of gathering for the love of tradition and sharing it with one another makes *The Great Latke Cook Off* a heartwarming Jewish inspired book. The illustration at the end of the book with "Grandma's Chanukah Latkes" recipe is a nice touch. As a teacher, I like the idea that any family reading the book could try the recipe and dabble in Jewish culinary culture. As for my nine-year old's verdict on the book: "I liked it. It was all about latkes, and I like latkes."

Lauren Muskovitz Ranalli is a children's author, public health professional, and Ann Arbor native. She currently lives on the west side with her husband and two high-spirited children. *The Great Latke Cook Off* is available at www.laurenranalli.com. ■

We are grateful to Susie Ayer
for 27 years of leadership and service to
the Jewish community as
Editor of the Washtenaw Jewish News

The Board and Staff of
Jewish Federation of Greater Ann Arbor

Jewish Federation®
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Happy Chanukah – let's bake!

Lonnie Sussman, staff writer

Happy Chanukah. Light your menorahs, sing Chanukah songs, spin the dreidel, eat latkes. Parties, presents or Chanukah activities for the family all sound great but the essential activity is to light the candles and say the blessings.

Most recipes in the papers around Chanukah time involve a brisket. If that is your tradition, that's okay. In the past I preferred dairy meals. We have latkes and salad or latkes and tuna fish or latkes and salmon. It's not really a tradition but it seemed easier than thinking about a meat meal. That stopped when I finally bought a cast iron skillet! Why didn't I use one before a year ago? No more soaking my frying pans for days after making latkes. Now the latkes come out perfectly and the cleanup is a breeze. It's also terrific for making chicken schnitzel. Our nephews combine latkes and schnitzel by dipping the chicken into the latke mix and frying it. It's brilliant!

But this column covers more than Chanukah. It's winter, dark and sometimes we need comfort food. I've been thinking about baking. Normally, I'd say I'm not a baker. Bakers tend to pay attention to recipes, details and being exact in measuring and I usually don't do any of those things. I just read that bakers also need patience. No wonder I rarely bake. Still, I've been thinking about what we mean by "Jewish Baking". Of course, the rules of kashrut apply and it's sometimes a challenge to think of recipes for meat meals that include how to substitute for the buttery goodness of many baked goods. I think we mean the traditions passed down to us by previous generations including how to celebrate Shabbat, holidays and special times.

According to Claudia Roden in *The Book of Jewish Food*, cakes and baked goods for dessert were made for special occasions like Shabbat, holidays and celebrations. Otherwise, dessert was a simple fruit compote or apple pudding or even a sweet noodle pudding. Ashkenazi Jews adopted cakes and pastry making traditions from all over Europe. Yeast and flourless nut cakes came from Austria, cheesecakes from Poland and Russia, strudel from Budapest and Vienna, and butter cookies and honey cakes from Germany. But, arguably the most famous of Jewish cookies and pastries are rugelach.

I looked up "Jewish baking traditions" on several Internet sites and rugelach was always the first entry. The meaning of the word "rugelach" kept changing from source to source. Did it mean "royal"? Did it mean "little twist"? Was it a play on a Polish pastry with a similar name? And was it a pastry filled with nuts, raisins or other dried fruit or poppy seeds? Poppy seeds!!! Was it a dairy cookie made with butter and sour cream or cream cheese? A Yiddish scholar wrote that it means "Little twist" because that is the shape of the pastry. Whatever the meaning of the word there is no doubt that it means "delicious". Here are some versions of this treat. It's a bit messy and takes some practice but go for it. It's winter. You are inside. Do it. ■

Rochel Goldstein Simon's Crazy Good Parve Chocolate Rugelach

makes about 4 dozen and they freeze great. Rochel has been baking cakes, cookies and other goodies since she was a young girl. She now lives in Dayton, Ohio and works with her husband, Levi, at Chabad of Dayton. She is renowned for her baked goods. This recipe appears at every Goldstein Simcha and is often gifted to her friends in Dayton. In October, a group of women gathered together to learn how to make these delicious treats. Mine were gone within a few days.

Dough

7 cups flour
5 Tablespoons sugar
2 Tablespoons plus ¾ teaspoon instant rise yeast
1-1/2 cups oil
1 teaspoon salt
1 cup orange juice
1 tablespoon vanilla sugar or just plain vanilla
3 eggs
3 egg yolks

Filling

3 sticks of parve margarine
2-1/2 cups sugar
1 cup cocoa
3 tablespoons vanilla sugar or vanilla

Over the top delicious glaze

Mix together
2 cups confectionary sugar
3 tablespoons cocoa powder
¼ cup oil

Mix together 1–1/2 cups of flour and the sugar. Then add the oil, ice and another ½ cup flour. Add remaining ingredients and mix well. Keep adding the flour a cup at a time until the dough is smooth. You might not need all 7 cups. Cover with plastic and let rest in refrigerator. Make the filling in a food processor or by hand. Divide the dough into 4 pieces, roll into a very thin circle and cut into wedges like a pizza. Spread ¼ of the filling over the entire thin circle and start rolling up the pieces from the wide end until the narrow point. Bake on a well -greased or parchment -lined baking sheet at 350° for about 20–25 minutes until light golden brown. Let cool. Break off any chocolate filling that oozed out of the rugelach. Make the glaze and use a pastry bag or plastic bag and cut off a narrow point to zig zag the glaze over the rugelach.

Traditional Rugelach

makes about 2 dozen, dairy (Jewish Holiday Baking, Marcy Goldman) This is another take on a basic dough, but the fillings can be creative. The author suggests any of the following: apricot or raspberry jam, miniature chocolate chips, shredded coconut, dried cherries, cranberries or raisins.

Dough

3 cups- all- purpose flour
½ teaspoons salt
¼ cup sugar
1-1/4 cups unsalted butter, cut into chunks
3 egg yolks
1 cup sour cream or yogurt

You can use a food processor for this or mix by hand. Place the flour, salt and sugar in the work bowl and place the butter chucks on top and pulse until the mixture is crumbly. Stop the machine and add the egg yolks and sour cream (or yogurt). Pulse until the mixture comes together. Pat the dough out on a floured surface and cut into 2 or 3 portions. Chill the dough for about an hour. Then roll the dough out and cut into a 12- inch circle. Spread the filling of your choice and then cut into wedges and roll up into a spiral. Brush the tops with beaten egg or beaten egg and sugar. Be sure to use parchment paper on the baking sheets because this is really sticky dough. Bake at 350° for 25–35 minutes until golden.

Dairy Rugelach (Cream Cheese Cookies or Little Nut and Raisin Crescents)

makes 24, but easily doubled . From Claudia Roden's *The Book of Jewish Food*

Dough

4 oz. unsalted butter
4 oz. cream cheese
½ cup sour cream
Pinch of salt
1-3/4 cup flour
1 egg yolk for glazing the top of the cookies

Filling- mix together

¼ cup sugar
2 teaspoons ground cinnamon
4 tablespoons raisins
¼ cup finely chopped walnuts

Cream the cold butter (not room temperature) in a food processor or with an electric beater. Add the sour cream, cream cheese and a pinch of salt. Blend well. Start adding the flour just till the dough comes together in a soft ball. Wrap it in plastic wrap and refrigerate for about 4 hours. Then divide the dough into 4 balls with floured hands (it will be sticky). Roll the ball out on a floured surface with a floured rolling pin until it is as thin as possible. (it will be very sticky so add flour when needed). Cut each round into 6 triangular wedges. Sprinkle each wedge evenly with the mixture of the filling ingredients. Roll up each triangle tightly with the filling inside. Begin from the wider curved end and end with the pointed end of the triangle. Curve them slightly into a crescent shape. Place point side down on well- greased baking sheets or parchment paper, slightly apart from each other. Brush with beaten egg yolk. Bake at 350° for about 20–25 minutes. Try not to eat them all.

How to make perfect latkes for Chanukah

Making crispy potato latkes is a skill every Jewish cook wants to master. It's not a great secret – it just requires a few easy steps to ensure crispy, golden latkes every time. And we've got a short video to show you exactly how.

We also love topping our latkes with an array of delicious choices, from sweet to savory and from ordinary to extraordinary: homemade applesauce, cream cheese and smoked salmon, pulled brisket Israeli salad or even pastrami and mustard.

So get frying and get creative with those toppings.

Classic potato latkes

5 large potatoes, peeled
1 small onion
2 eggs lightly beaten
¼ cup bread crumbs, matzah meal or flour
1½ tsp coarse salt (1 tsp if using kosher salt)
freshly ground black pepper

Grate potatoes coarsely or finely, according to your preference. Finely grate the onion.

Place grated potatoes and onion in a clean kitchen towel and squeeze tightly until all of the liquid is strained.

Place the strained potatoes and onion in a large bowl and add the eggs, breadcrumbs, salt and pepper.

Heat the 1-inch of oil in a large pan and drop 6 to 8 spoonfuls of mixture into hot oil. Using the back of a spoon, pat down each latke to flatten it. Put as many as you can in the skillet without crowding. Putting them too close together will make them soggy.

Fry 3 to 4 minutes on each side, until golden and crisp around the edges; repeat procedure until finished with all the batter.

Blot excess oil with paper towels and serve warm with desired topping.

From myjewishlearning.com

December 2018

Saturday 1

Religious School: TBE. 8:30–10:15 a.m. and 10:45 a.m. –12:30 p.m.

Torah Study: TBE. 8:50–9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Bat Mitzvah Service: TBE. 10 a.m.–Noon.

Shabbat Morning Service: Pardes Hannah. Led by Rabbi Elliot Ginsburg. Held in the Beth Israel Annex, 2020 Washtenaw Avenue. 10 a.m.–1 p.m.

Preschool 3: TBE. 10:45 a.m.–12:15 p.m.

Nefesh Mountain Comes to Ann Arbor: ALEPH. Doni Zasloff and Eric Lindberg bring a Jewish perspective to bluegrass and folk music, both in their hope-filled original tunes and their innovative arrangements of traditional songs. Lines of Hebrew fit right in alongside Appalachian melodies, and the stories in this music draw you in and make spirits soar. Held at the JCC. Co-sponsored by Pardes Hannah, JCC, Jewish Federation and EMU Center for Jewish Studies. Tickets are $20 in advance, $25 at the door, $10 in advance for students. Purchase online at aleph.org. Contact soojim@aleph.org with questions. Doors open at 7 p.m.

Euchre Night: TBE. 8–9:30 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 2

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m. *Sundays.*

Social Action Committee Meeting: BIC. 10 a.m.

Chanukah Celebration: JCS. Sunday School Chanukah celebration, including latkes, dreidels, and a bazaar. At the JCC. Register at info@jewishculturalsociety.com. **10:30 a.m.–Noon.**

Hebrew School: TBE. 3–5 p.m.

Delving into the Prayer Book: TBE. 3:30–4:30 p.m.

Religious School Chanukah Program: TBE. 6–7:30 p.m.

Monday 3

Yidish tish (Yiddish Conversational Group): All levels and ages welcome for conversation in *mameloshn*, literally the "mother tongue." Meets at Maizie's Kitchen & Market in the UM Michigan League, 911 North University Avenue. Free and open to all lovers of Yiddish language, whether affiliated with the university or not. All manner of topics are discussed, with an effort to improve participants' Yiddish speaking skills, especially vocabulary. Bring your own lunch or purchase something from the café. For information, email egertel@umich.edu or phone (734) 936-2367. 1 p.m. *Mondays.*

Midrash in Hebrew: BIC. 3:30 p.m.

Keshet: TBE. 5:30–8:30 p.m.

WTBE Fiber Arts: TBE. 7:30–9 p.m.

Tuesday 4

Latkes and Libations: BIC. 6 p.m.

Talk and Film: JCC. Join local author Ann Epstein for a book talk, followed by a film screening. For information, contact Karen Freedland at (734) 971-0990 or by email at karenfreedland@jccannarbor.org. 7–8:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study of the text with the classical Rashi commentary. 8 p.m. *Tuesdays.*

Wednesday 5

Wrestling With Faith: Chabad. Most people, even the devout, struggle with beliefs about God. It is easy, for example, to affirm the basic tenets of Judaism during a prayer service, but when it comes to trusting God with our daily decisions, many share a secret, painful fear that God isn't really looking out for them. 9:30 a.m. and 7:30 p.m.

Mahj: TBE. Offsite. 1–3 p.m.

Hebrew School: TBE. 4:30 p.m.

Family Chanukah Dinner and Celebration: BIC. 5:30 p.m.

Keshet: TBE. 6:30–8:30 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 6

Baking Mavens: TBE. 9 a.m.–1 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

18th Annual Main Event with Mentalist Sidney Friedman: Jewish Federation. Enjoy a night of awe-inspiring entertainment, music, and tzedakah. Mingle, nosh and sip at the Pre-Glow, for 40-somethings and under, from 5:30–6:15 p.m. Sidney Friedman, as seen on numerous TV shows such as the Today Show and The View, will be the featured performance with a demonstration of extraordinary mind power feats. Towsley Auditorium, Morris Lawrence Building, Washtenaw Community College. $60 per person; Pre-Glow is additional $18 per person (ages 30–40-something); $25 per student or those under 30 (includes Pre-Glow). Register by November 28 online at www.JewishAnnArbor.org/ME2018 or phone the Federation at 734.677.0100 ext. 245. Doors open for Main Event at 6 p.m. Program begins at 7:15 p.m. 6–9 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 7

Lunch and Learn: TBE. Noon–1 p.m.

Jewish Karate/Shalom Gever: TBE. 4–5 p.m.

First Friday Shabbat: JCS. Welcome Shabbat with secular readings, songs, candle lighting, challah, wine, and a Yahrtzeit observance to remember loved ones. A special dinner that includes latkes will follow the short observance. Free for JCS members and $10/person or $25/family for non-members. Held at the JCC. Register online at www.jewishculturalsociety.org. For information, phone (734) 975-9872 or email info@jewishculturalsociety.org. Children are welcome. 6:30–9 p.m.

Brotherhood Latke Dinner: TBE. 6 p.m.

Chanukah Shabbat Service: TBE. 7:30–9 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 8

Religious School: TBE. 8:30–10:15 a.m.

Torah Study: TBE. 8:50-9:50 a.m.

Bat Mitzvah Service: TBE. 10 a.m.–Noon.

Religious School: TBE. 10:45 a.m.–12:30 p.m.

9th Grade Madrichim Training: TBE. 11 a.m.–12:30 p.m.

Mini Minyan: BIC. 11:15 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Chanukah Celebration: Pardes Hannah. Vegetarian/vegan Potluck at the home of Renee and John Robbins, 1115 Spring Street. 5–8 p.m.

Installation of Rabbi Nadav Caine: BIC. 7 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 9

Gan Katan: BIC. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m. *Sundays.*

Rishonim and Kadima Event: TBE. 1–3 p.m.

Hebrew School: TBE. 3–5 p.m.

Delving into the Prayer Book: TBE. 3:30–4:30 p.m.

Adult Social Group General Meeting: BIC. 12:30 p.m.

Religious School: TBE. 6–7:30 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Monday 10

KidZone Vacation Day: JCC. KidZone Vacation provides fun and adventure for children in K-5 when Ann Arbor Public Schools and Hebrew Day School have scheduled closures. Children enjoy computer time, games, reading time, arts and crafts time, sports, and a kid-friendly movie. Pre and post care available. Visit www.jccannarbor.org for more information and for pricing or contact Nicole at nicolefeinberg@jccannarbor.org or by phone at (734) 971-0990. 9 a.m.–4 p.m.

WTBE Historical Novel Reading Group: TBE. 12:30–2 p.m.

Yidish tish (Yiddish Conversational Group). 1 p.m. *See first Monday of month.*

Keshet: TBE. 5:30–8:30 p.m.

One Candle for Tzedakah: JCC. Annual celebration of Tzedakah and the Chanukah holiday. Includes dinner and entertainment. For information, contact Jessica at (734) 971-0990 or by email at jessicagillespie@jccannarbor.org. 5:45–8 p.m.

Rosh Chodesh Tivet–Potluck Holiday Celebration: Pardes Hannah. Facilitated by Lucinda Kurtz. 350 Rock Creek Drive. For information, phone (734) 635-9441. 6:30–9 p.m.

Women's Torah Study: TBE. 7–9 p.m.

Tuesday 11

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study of the text with the classical Rashi commentary. 8 p.m. *Tuesdays.*

"Anti-Jewish Pogroms in Lithuania under the Tsars:" Frankel Center. Talk presented by Darius Staliunas, Lithuanian Institute of History. In 19th century Russian-ruled Lithuania, anti-Jewish feelings were widespread among the Christian population. This talk will focus on blood libel accusations as well as describe the role of modern anti-Semitism. Staliunas will identify the structural preconditions and the specific triggers that turned anti-Jewish feelings into collective violence, and analyze the nature of this violence. Held in Room 2022, 202 South Thayer Street. Supported by the Denise Gertz Jewish Scholars Fund and co-sponsored by the Center for Russian, East European and Eurasian Studies. Contact judaicstudies@umich.edu or phone (734) 763-9047 for accessibility information. 4 p.m.

Wednesday 12

Wrestling With Faith: Chabad. Most people, even the devout, struggles with beliefs about God. It is easy, for example, to affirm the basic tenets of Judaism during a prayer service, but when it comes to trusting God with our daily decisions, many share a secret, painful fear that God isn't really looking out for them. 9:30 a.m. and 7:30 p.m.

Hebrew School: TBE. 4:30 p.m.

Keshet: TBE. 6:30 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 13

Back Door Food Pantry: TBE. 4–7 p.m.

Parent Forum Open Meeting: BIC. 8 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 14

Lunch and Learn: TBE. Noon–1 p.m.

Tot Shabbat: TBE. 5:45–6:15 p.m.

Tot Shabbat Dinner: TBE. 6:15–6:45 p.m.

Shabbat Service: TBE. 7:30–9 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 15

Religious School: TBE. 8:30–10:15 a.m.

Torah Study: TBE. 8:50–9:50 a.m.

Bar Mitzvah Service: TBE. 10 a.m.–Noon.

Religious School: TBE. 10:45 a.m.–12:30 p.m.

Baby Shabbat: TBE. 10:45 a.m.–12:15 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 16

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m. *Sundays.*

Hebrew School: TBE. 3–5 p.m.

Delving into the Prayer Book: TBE. 3:30–4:30 p.m.

Shir Chadash: TBE. 5–6 p.m.

Religious School: TBE. 6–7:30 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Executive Committee Meeting: BIC. 9:30 p.m.

Monday 17

Yidish tish (Yiddish Conversational Group). 1 p.m. *See first Monday of month.*

Wieseneck Symposium: Hebrew Literature Today–Israeli and Global Perspectives: Frankel Center. Highly acclaimed writers who stand at the forefront of contemporary Hebrew literature in Israel and the U.S., Maya Arad, Ruby Namdar, and Moshe Sakal, and the prize-winning poet, translator, and editor Dory Manor, converse with University of Michigan Judaic Studies scholars and students. They will discuss the meaning and writing of Hebrew today in Israel and around the world, and the contacts between Hebrew and other languages. They will consider the challenges of translation, editing, and disseminating literature in a global context, as well as the political implications of Hebrew literature today. Symposium at 1:30 p.m. Conversation with Authors at 6:30 p.m.

Keshet: TBE. 5:30–8:30 p.m.

WTBE Fiber Arts: TBE. 7–8:30 p.m.

Tuesday 18

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *See first Tuesday of month.*

Wednesday 19

Wrestling With Faith: Chabad. Most people, even the devout, struggle with beliefs about God. It is easy, for example, to affirm the basic tenets of Judaism during a prayer service, but when it comes to trusting God with our daily decisions, many share a secret, painful fear that God isn't really looking out for them. 9:30 a.m. and 7:30 p.m.

Mahj: TBE. Offsite. 1–3 p.m.

Hebrew School: TBE. 4:30 p.m.

Keshet: TBE. 6:30–8:30 p.m.

Board Meeting: BIC. 8 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 20

Third Thursday @ the J: JCC. Russ Collins, execu-

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Calendar

tive director of the Michigan Theater, will discuss the history of theaters in Michigan. The talk is free of charge, but RSVP is requested. Optional lunch available for purchase. To RSVP, or to reserve a lunch at least one day in advance, or for menus, contact Rachael at (734) 971-0990 or by email at rachaelhoffenblum@jccannarbor.org. Noon–1 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Brotherhood Guys' Night Out: TBE. Offsite. 6:30–8 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 21

Lunch and Learn: TBE. Noon–1 p.m.

Tot Shabbat Service: TBE. 5:45–6:15 p.m.

Tot Shabbat Dinner: TBE. 6:15–6:45 p.m.

Shabbat Service: TBE. 7:30–9 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 22

Torah Study: TBE. 8:50–9:50 a.m.

Chapel Service: TBE. 10 a.m.–Noon.

Shabbat Morning Service and Meditation: Pardes Hannah. Led by Gabrielle Pescador, Linda Leah Greene, and Dalinda Reese. At the home of Leah Greene, 3300 East Delhi Road. RSVP to lingreene@gmail.com. 10:30 a.m.–1 p.m.

Tot Shabbat: BIC. 11:15 a.m.

Mini Minyan: BIC. 11:15 a.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 23

Monthly Playgroup: TBE. Offsite. 10–Noon.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m. *Sundays.*

Delving into the Prayer Book: TBE. 3:30–4:30 p.m.

Monday 24

Tuesday 25

Chinese Dinner and Movie: BIC Adult Social Group. 6 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *See first Tuesday of month.*

Wednesday 26

Wrestling With Faith: Chabad. Most people, even the devout, struggle with beliefs about God. It is easy, for example, to affirm the basic tenets of Judaism during a prayer service, but when it comes to trusting God with our daily decisions, many share a secret, painful fear that God isn't really looking out for them. 9:30 a.m. and 7:30 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 27

Back Door Food Pantry: TBE. 4–7 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 28

Lunch and Learn: TBE. Noon–1 p.m.

Tot Shabbat Dinner: TBE. 6–6:30 p.m.

Guitar-led Shabbat Service: TBE. 6:30–8 p.m.

Saturday 29

Torah Study: TBE. 8:50–9:50 a.m.

Chapel Service: TBE. 10–11 a.m.

"Taxing Identities: The Impact of 'Pardon Taxes' on Converso Identity:" Frankel Center. This lecture will reassess Converso-Sephardi identities, especially in early modern Portugal. Claude Stuczynski of Bar-Ilan University, will explore the archeology of the term "men of the nation," as the Portuguese New Christians of Conversos were named, by searching its chronological appearance, function, and semantic field. He will also discuss the extant lists of Converso "pardon tax payers" and those who tried to prove their non-inclusion in these lists through dispensations in order to be dissociated from the "men of the nation" group. Room 2022, 202 South Thayer Street. 4 p.m.

Sunday 30

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m. *Sundays.*

Delving into the Prayer Book: TBE. 3:30–4:30 p.m.

Shir Chadash: TBE. 5–6 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Monday 31

January 2019

Tuesday 1

Wednesday 2

KidZone Vacation Day: JCC. KidZone Vacation provides fun and adventure for children in K-5 when Ann Arbor Public Schools and Hebrew Day School have scheduled closures. Children enjoy computer time, games, reading time, arts and crafts time, sports, and a kid-friendly movie. Pre and post care available. For information, including pricing, visit www.jccannarbor.org or contact Nicole at nicolefeinberg@jccannarbor.org or by phone at (734) 971-0990. 9 a.m.–4 p.m. *Also January 3 and 4.*

Wrestling With Faith: Chabad. Most people, even the devout, struggle with beliefs about God. It is easy, for example, to affirm the basic tenets of Judaism during a prayer service, but when it comes to trusting God with our daily decisions, many share a secret, painful fear that God isn't really looking out for them. 9:30 a.m. and 7:30 p.m.

Mahj: TBE. Offsite. 1–3 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 3

KidZone Vacation Day: JCC. 9 a.m.–4 p.m. *See January 2.*

Baking Mavens: TBE. 9 a.m.–1 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 4

KidZone Vacation Day: JCC. 9 a.m.–4 p.m. *See January 2.*

Lunch and Learn: TBE. Noon–1 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shabbat Service from 7:30–9 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 5

Torah Study: TBE. 8:50-9:50 a.m.

Chapel Service: TBE. 10–11 a.m.

Euchre Night: TBE. 8–10 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 6

Social Action Committee Meeting: BIC. 10 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m. *Sundays.*

Delving into the Prayer Book: TBE. 3:30–4:30 p.m.

Shir Chadash: TBE. 5–6 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Monday 7

Yidish tish (Yiddish Conversational Group): All levels and ages welcome for conversation in *mameloshn*, literally the "mother tongue." Meets at Maizie's Kitchen & Market in the UM Michigan League, 911 North University Avenue. Free and open to all lovers of Yiddish language, whether affiliated with the university or not. All manner of topics are discussed, with an effort to improve participants' Yiddish speaking skills, especially vocabulary. Bring your own lunch or purchase something from the café. For information, email egertel@umich.edu or phone (734) 936-2367. 1 p.m. *Mondays.*

WTBE Fiber Arts: TBE. 7:30–9 p.m.

Tuesday 8

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study of the text with the classical Rashi commentary. 8 p.m. *Tuesdays.*

Wednesday 9

Wrestling With Faith: Chabad. Most people, even the devout, struggles with beliefs about God. It is easy, for example, to affirm the basic tenets of Judaism during a prayer service, but when it comes to trusting God with our daily decisions, many share a secret, painful fear that God isn't really looking out for them. 9:30 a.m. and 7:30 p.m.

Teacher-in-service: TBE. 4–7 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 10

Third Thursday @ the J: Talk presented by Vincent J. Cardinal, Chair of Musical Theater Department at the University of Michigan. The talk is free of charge, but RSVP is requested. Optional lunch available for purchase. To RSVP, for menus, or to reserve a lunch (at least one day in advance), phone (734) 971-0990 or contact Rachael at rachaelhoffenblum@jccannarbor.org. Noon–1 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 11

Lunch and Learn: TBE. Noon–1 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shabbat Service from 7:30–9 p.m.

Family Shabbat: JCS. Short observance includes secular Jewish readings, songs, candle lighting, challah and wine, and a Yahrtzeit observance to remember loved ones. The ever-popular game of *Jewish Jeopardy* will follow dinner from a local restaurant. Held at the JCC. Children are welcome. Dinner is free for JCS members and $10/person or $25/family for non-members. Registration required at www.jewishculturalsociety.org. For information, phone (734) 975-9872 or email info@jewishculturalsociety.org. 6:30–9 p.m.

Friday evening services: *See listing at end of the calendar.*

Saturday 12

Religious School: TBE. 8:30–10:15 a.m.

Torah Study: TBE. 8:50–9:50 a.m.

Sweatshirt Shabbat and Cholent Kiddush: BIC. 9:30 a.m.

Chapel Service: TBE. 10 a.m.–Noon.

Religious School: TBE. 10:45 a.m.–12:30 p.m.

Preschool 3: TBE. 10:45 a.m.–12:30 p.m.

Tot Shabbat: BIC. 11:15 a.m.

SAC Community Conversation: TBE. 11:30 a.m.–1 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 13

Gan Katan: BIC. 9:30 a.m.

Executive Committee Meeting: BIC. 9:30 a.m.

Volunteer Appreciation Brunch: BIC. 10:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m. *Sundays.*

Hebrew School: TBE. 3–5 p.m.

Delving into the Prayer Book: TBE. 3:30–4:30 p.m.

Shir Chadash: TBE. 5–6 p.m.

Religious School: TBE. 6–7:30 p.m.

Kol Halev: TBE. 6:15–7:45 p.m.

Monday 14

WTBE Historical Novel Reading Group: TBE. 12:30–2 p.m.

Yidish tish (Yiddish Conversational Group). 1 p.m. *See first Monday of month.*

Women's Torah Study: TBE. 7–9 p.m.

Tuesday 15

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *See first Tuesday of month.*

Wednesday 16

Wrestling With Faith: Chabad. Most people, even the devout, struggle with beliefs about God. It is easy, for example, to affirm the basic tenets of Judaism during a prayer service, but when it comes to trusting God with our daily decisions, many share a secret, painful fear that God isn't really looking out for them. 9:30 a.m. and 7:30 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 17

Back Door Food Pantry: TBE. 4–7 p.m.

Brotherhood Guys' Night Out: TBE. Offsite. 6:30–8 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 18

Lunch and Learn: TBE. Noon–1 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shabbat Service from 7:30–9 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 19

Religious School: TBE. 8:30–10:15 p.m.

Torah Study: TBE. 8:50–9:50 a.m.

Chapel Service: TBE. 10 a.m.–Noon.

Religious School: TBE. 10:45 a.m.–12:15 p.m.

3rd Grade Naming Program: TBE. 10:45 a.m.–12:15 p.m.

Baby Shabbat: TBE. 10:45 a.m.–12:15 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 20

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m. *Sundays.*

Hebrew School: TBE. 3–4:30 p.m.

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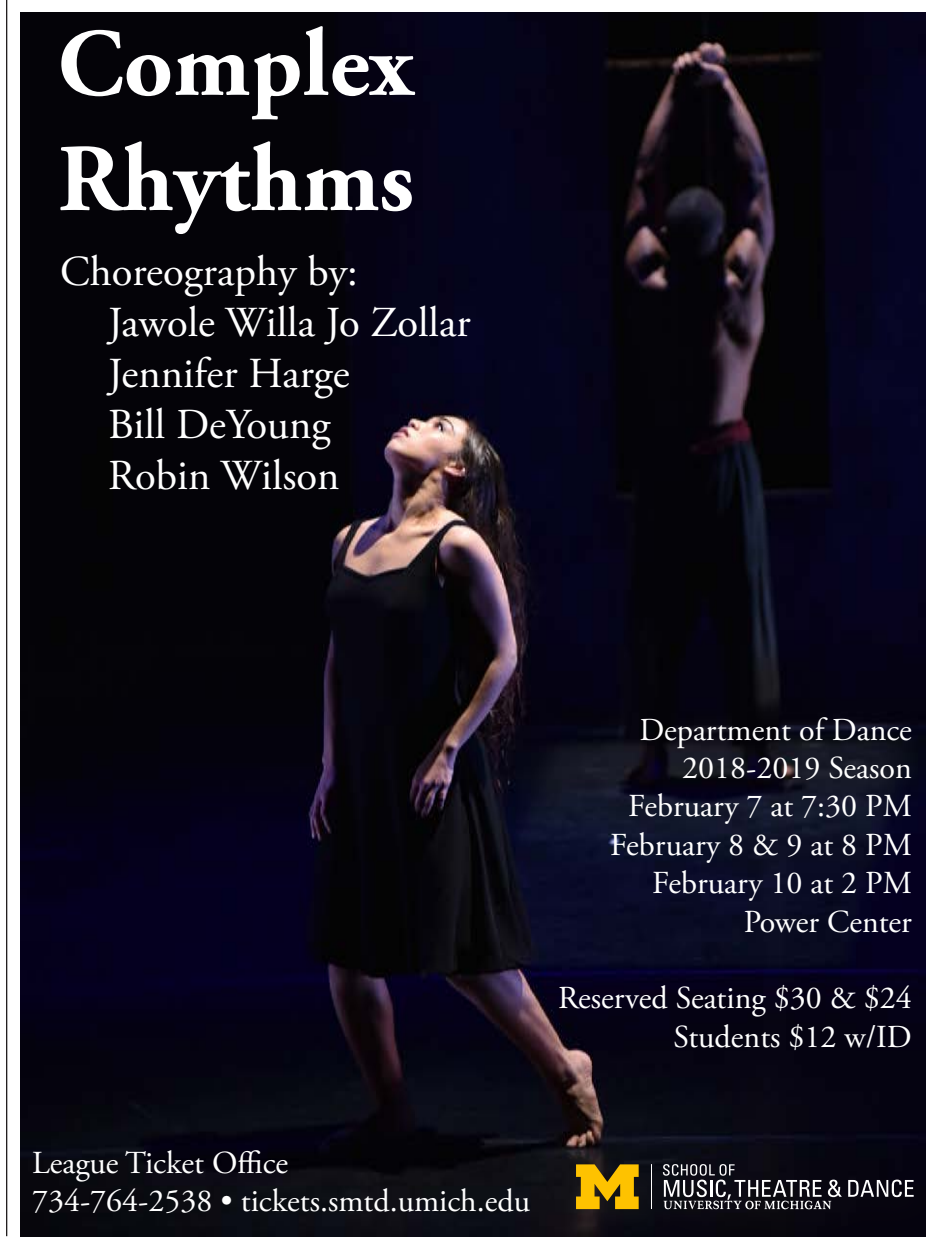

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Thanks for everything.

Calendar

Delving into the Prayer Book: TBE. 3:30–4:30 p.m.
Shir Chadash: TBE. 5–6 p.m.
Religious School: TBE. 6–7:30 p.m.
Kol Halev: TBE. 6:15–7:45 p.m.

Monday 21

KidZone Vacation Day: JCC. KidZone Vacation provides fun and adventure for children in K-5 when Ann Arbor Public Schools and Hebrew Day School have scheduled closures. Children enjoy computer time, games, reading time, arts and crafts time, sports, and a kid-friendly movie. Pre and post care available. For information, including pricing, visit www.jccannarbor.org or contact Nicole at nicolefeinberg@jccannarbor.org or by phone at (734) 971-0990. 9 a.m.–4 p.m.
Yidish tish (Yiddish Conversational Group). 1 p.m. *See first Monday of the month.*
DAMES Dinner: TBE. 6 p.m.
Tu B'Shevat Seder: BIC. 7 p.m.
WTBE Fiber Arts: TBE. 7:30–9 p.m.

Tuesday 22

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *See first Tuesday of month.*

Wednesday 23

Wrestling With Faith: Chabad. Most people, even the devout, struggle with beliefs about God. It is easy, for example, to affirm the basic tenets of Judaism during a prayer service, but when it comes to trusting God with our daily decisions, may share a secret, painful fear that God isn't really looking out for them. 9:30 a.m. and 7:30 p.m.
Hebrew School: TBE. 4:30–6:30 p.m.
Theology Book Club: BIC. 8 p.m.

Thursday 24

Wrestling With Faith: Chabad. Most people, even the devout, struggle with beliefs about God. It is easy, for example, to affirm the basic tenets of Judaism during a prayer service, but when it comes to trusting God with our daily decisions, many share a secret, painful fear that God isn't really looking out for them. 9:30 a.m. and 7:30 p.m.
Back Door Food Pantry: TBE. 4–7 p.m.
Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 25

Lunch and Learn: TBE. Noon–1 p.m.
Tot Bike Rally: BIC. 5 p.m.
Family Service and Dinner: BIC. 5:45 p.m.
Tot Shabbat Dinner: TBE. 6–6:30 p.m.
Guitar-led Shabbat Service: TBE. 6:30–8 p.m.

Saturday 26

Religious School: TBE. 8:30–10:15 p.m.
Torah Study: TBE. 8:50–9:50 a.m.
Chapel Service: TBE. 10 a.m.–Noon.
Religious School: TBE. 10:45 a.m.–12:15 p.m.
2nd Grade Tu B'Shevat Program: TBE. 10:45 a.m.–12:15 p.m.

Sunday 27

Monthly Playgroup: TBE. Offsite. 10 a.m.–Noon.
Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m. *Sundays.*
Adult Social Group General Meeting: BIC. 12:30 p.m.
Ann Arbor Party and Events Showcase: JCC. One-stop venue to meet event planners, photographers, caterers, decorators, entertainment companies, balloon artists, florists and more. Representatives from each company will be on hand to help with all event planning needs. For information, contact Rachael at (734) 971-0990 or by email at rachaelhoffenblum@jccannarbor.org. 2:30–5 p.m.
Hebrew School: TBE. 3–4:30 p.m.
Delving into the Prayer Book: TBE. 3:30–4:30 p.m.
Shir Chadash: TBE. 5–6 p.m.
Religious School: TBE. 6–7:30 p.m.
Kol Halev: TBE. 6:15–7:45 p.m.

Monday 28

Yidish tish (Yiddish Conversational Group): 1 p.m. *See first Monday of the month.*
Women's Torah Study: TBE. 7–9 p.m.

Tuesday 29

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study of the text with the classical Rashi commentary. 8 p.m. *Tuesdays.*

Wednesday 30

Wrestling With Faith: Chabad. Most people, even the devout, struggle with beliefs about God. It is easy, for example, to affirm the basic tenets of Judaism during a prayer service, but when it comes to trusting God with our daily decisions, many share a secret, painful fear that God isn't really looking out for them. 9:30 a.m. and 7:30 p.m.
KidZone Early Release: JCC. KidZone Vacation provides fun and adventure for children in K-5 when Ann Arbor Public Schools and Hebrew Day School have scheduled closures. Children enjoy computer time, games, reading time, arts and crafts time, sports, and a kid-friendly movie. Pre and post care available. For information, including pricing, visit www.jccannarbor.org or contact Nicole at nicolefeinberg@jccannarbor.org or by phone at (734) 971-0990. Noon–3:30 p.m.
Hebrew School: TBE. 4:30–6:30 p.m.
Theology Book Club: BIC. 8 p.m.

Thursday 31

Back Door Food Pantry: TBE. 4–7 p.m.
Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call (734) 994-9258 in advance to confirm time.
Shabbat Service: BIC. 6 p.m.
Shabbat Service: TBE. Tot Shabbat at 6 p.m., followed by tot dinner. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call (734) 665-4744.
Shabbat Service: AARC. Every fourth Friday at the JCC. Tot Shabbat from 5:45–6:15 p.m. Pizza for the little ones at 6:15 p.m. Service at 6:30 p.m., followed by vegetarian potluck at 8 p.m. Childcare during service. All are welcome to attend. For information, email info@aarecon.org, phone (734) 445-1910, or visit www.aarecon.org.
Shabbat Service: Chabad. Begins at candle lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call (734) 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call (734) 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.
Shabbat Services: BIC. 9:30 a.m. For other service times, visit www.bethisrael-aa.org.
Shabbat Services: AARC. Second Saturday of each month at the JCC. 10 a.m. Ta-Shma/Come and Learn. Service begins at 10:30 a.m. Traditional liturgy with music, chanting and contemporary readings and discussion. For information, email info@aarecon.org, phone (734) 445-1910, or visit www.aarecon.org.
Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9:45 a.m. Afternoon Mincha services 45 minutes before sundown. Call (734) 995-3276 for Home Hospitality and Meals for Shabbat and Jewish Holidays.
Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call (734) 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.
Shabbat Services: TBE. Torah Study at 8:50 a.m. Morning Minyan with Rabbi Josh Whinston and Cantor Regina Lambert-Hayut at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at (734) 665-4744 or consult website at www.templebethemeth.org for service details.
Home Hospitality for Shabbat and Holiday Meals: AAOM. Call (734) 662-5805 in advance.
Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call (734) 995-3276 in advance.

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2000 Washtenaw Ave. 665-9897
Chabad House
715 Hill Street 995-3276
Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990
Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872
Jewish Family Services (JFS)
2245 South State Street 769-0209
Jewish Federation
2939 Birch Hollow Drive 677-0100
Pardes Hannah
2010 Washtenaw Ave. 761-5324
Temple Beth Emeth (TBE)
2309 Packard Road 665-4744
UM Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

December 7	4:45 pm
December 14	4:45 pm
December 21	4:48 pm
December 28	4:52 pm
January 4	4:58 pm
January 11	5:05 pm
January 18	5:13 pm
January 25	5:22 pm

Vitals

Mazel tov

Sarah Shriberg on her bat mitzvah, December 1.
Margaret Alpern on her bat mitzvah, December 8.
Sam Gershowitz on his bar mitzvah, December 8.
David Seagull on his bar mitzvah, December 15.
Karen Rappaport on the birth of her son, Raphael Judah Rappaport, October 29.

Condolences

Elliot H. Gertel on the death of his mother Lusia Gertelman, September 30.
Eve Mokotoff on the death of her mother, Gertrude Mokotoff, October 17.
Shachar Pinsker on the death of his father, Avner Pinsker, October 20.
Patty Benson on the death of her mother, Jacqueline Benson, October 21.
Dana Horowitz on the death of her mother, Sandra Roth Horowitz, October 24.
Ed Solomon on the death of his father, Herbert Solomon, October 26.
Toby Lewis on the death of her aunt, Jeanette Miller, October 27.
Jeffrey Urist on the death of his wife, Rochel Urist, October 28.
Ed Kimball on the death of his wife, Martha Kimball, November 2.
Jeff Wilensky on the death of his father, Stephen Wilensky, November 2.
Surry Scheerer on the death of her father, Cantor Irving Zummer, November 4.

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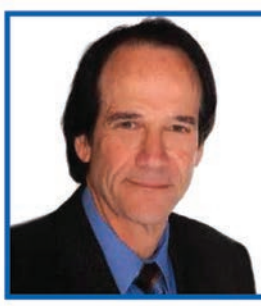

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